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EDITORIAL

SABBATH AND SUNDAY.

THE question as to the relation of the Lord's Day to the Jewish Sabbath is one that constantly recurs, and needs frequent statement and exposition in order that the minds of Christians may be kept quite clear in regard to the day observed by followers of our Lord, in memory of the great redemptive facts of His life. A correspondent writes, "I have friends who believe that the Bible never authorized any change from the observance of the old Sabbath Day, and that the command to 'Remember the Sabbath Day to keep it holy' is still binding upon Christians, and that the seventh day should be observed as the Sabbath Day in substantially the same way as it was observed by the Jews. They claim that the custom of observing the first day of the week as the Lord's Day was handed down to us by the Roman church." This is the attitude of the Seventh Day Adventists, and of other Sabbatarians who regarded the fourth commandment as still binding upon the people of God.

The facts which need to be kept in mind by all who would gain correct views regarding this subject are capable of statement somewhat as follows: The Sabbath was an institution of earlier date than the Jewish race, being formerly observed by the Babylonians and other primitive nations as a time of rest. The Jewish law gave sanction to the observance of the seventh day on two grounds, first, that the creation closed with the sixth day, and on the seventh God rested from His labors (Exodus 20:11). The other was that in Egypt the Hebrews had been bondservants and in remembrance of that fact they could never refuse their own servants the Sabbath rest (Deut. 5:15). This custom, therefore, prevailed among the Hebrew people, particularly after the exile, when the Sabbath grew into such prominence as a sacred day that the violation of the Sabbath law was regarded as one of the greatest of sins. This was the situation when Jesus came, and he found occasion to criticize an observance which made of the Sabbath a master to be feared rather than a help.

Over against this the Jews set the ideal view of the Sabbath as it was intended to be observed. In no way did he hint that this observance was to be perpetuated beyond the limits of that Jewish life for which the law was specifically intended. When He spoke of His own fulfillment of that law He did not in any way imply its perpetuity as a formal code of legislation, but rather the continuance of its moral principles and spiritual ideals, which He through the Christian church was to bring to perfection.

In harmony with this view of the temporary character

of the Old Testament institutions is the spirit and teaching of the Apostles. Paul again and again insists that the law was but a partial and temporary expedient which was abolished by the gospel; that it was only a pedagogue to lead up to Christ; that its ministry was a ministry of ordinances and forms which could not give life. Similar is the teaching of the author to the Epistle to the Hebrews, who points out the subordinate and perishable character of the old dispensation, which is destined to give place to the higher and permanent covenant of Christ.

The early disciples were all of them Jews, and as such they observed the Sabbath as did Jesus himself, since there was no reason why the custom should be abandoned, nor could it have been without arousing the deepest prejudice of their Jewish brethren. At the same time, however, the early disciples felt the sacredness of the first day of the week. It was on that day that Jesus rose from the dead. It was on that day that He twice appeared to the group of the Apostles. It was on that day, according to early Christian tradition, that the ascension occurred, and it was on the first day of the week that Pentecost fell, on which the divine Spirit was imparted to the followers of our Lord. These facts made that day sacred, and very soon arose the practice of keeping the first day of the week as the regularly recurring occasion of worship. Many of the Jewish Christians appear to have observed both the Sabbath and the Lord's Day; the former as the time-honored Jewish institution, the latter as the day of Christian worship. As the Gospel moved out into Gentile territory where Jewish institutions were not known, the Sabbath was no longer observed, while the Lord's Day as the recognized weekly period of Christian worship received general recognition. Thus has it been ever since. Any assertion that the Roman church, or any other institution, changed the date from the seventh to the first day lacks every vestige of historical accuracy. The two days were never associated upon the same plane of religious observance. The Sabbath was a Jewish institution pure and simple. Its sanction lay in the fourth commandment, which was a Jewish law. The sanction for Lord's Day lay in the reverence of the early Christians for the anniversary of the redemptive facts of our Lord's life. It is not a day of legal enactment, but a day of joyous and loving remembrance.

In this the spirit of the two institutions is admirably illustrated. The Jewish religion was one of precepts and rules of conduct, of which the ten commandments are admirable examples. The law of Christ consists, not in rules, but of principles of conduct. Every essential feature of the Old Testament institutions was emphasized in the teaching of our Lord, but it is significant that He had nothing to say about the keeping of the Sabbath as a duty of His followers. The Sabbath was an institution for one nation and for a definite time, until the better covenant should appear. The Lord's Day is a day for every age and all mankind.

Judson, Jesus Christ's Man By A. McLean

Judson's life in the main was a joyous one. He had his trials. These were neither few nor small. He suffered from hunger, thirst, filth, disease. On one voyage he almost starved. Slow fever set in. He begged for a place on shore to die. Some English officers came to his rescue and ministered to his necessities. "The white face of an Englishman never looked to me so beautiful, so like my conception of what angel faces are, as when these strangers entered my cabin." They found him haggard, unshorn, dirty, and so weak that it was with difficulty he could support his own weight. He buried two wives and several children in different parts of the world. The apathy of the churches at home tried his soul. "It is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas." He said his hand was nearly shaken off and his hair shorn off for mementoes by Christians who would have allowed missions to die. He prayed the Lord to forgive their indifference and inaction; to hold back the curse of Meroz. His sufferings in prison were without a parallel in modern history. He was disposed to look on the bright side of things. The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. "What a privilege to be allowed to serve Him in such interesting circumstances, and to suffer for him! How great my obligation to spend and to be spent for Christ!" He was engaged in the noblest work on earth. "I regard the office of a missionary as a most glorious occupation, because the faithful missionary is engaged in a work which is like that of the Lord Jesus Christ." "Great is our privilege, precious our opportunity, to co-operate with the Savior in the blessed work of enlarging and establishing his kingdom throughout the world. Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining at last as the brightness of the firmament for ever and ever." Judson felt that every cup stirred by the finger of God becomes sweet to the believer. His conviction was that the will of God was always done, and his will is the wisest and the best. It is said of him that he lived in almost constant obedience to the apostolic injunction, "Rejoice evermore." Though he had many sorrows, he was hedged about with peculiar blessings. His joys far outnumbered his sorrows. To his wife he said, "Were there ever two persons in the world so happy as we are?" On his thirty-ninth birthday Byron wrote:

"My days are in the yellow leaf,
The fruits and flowers of love are gone:
The worm, the canker, and the grief,
Are mine alone."

On his death bed Judson said, "No man ever left the world with more inviting prospects, with brighter hopes, or warmer feelings." He gave up all for the work, and he entered into the joy of his Lord. He received the hundred-fold more than is promised.

Once some friends were repeating anecdotes of what different men in different ages regarded as the highest type of human happiness. He said, "Pooh, these men were not qualified to judge. I know of a much higher pleasure than that. What do you think of floating down the Irawaddy, on a cool, moonlight evening, with your wife by your side and your child in your arms, free—all free? But you cannot understand it either; it needs twenty-one months' qualification. I can never regret my twenty-one months of misery, when I recall that one delicious thrill. I think I have had a better appreciation of what heaven may be ever since."

Judson was peculiarly fortunate and happy in his home life. He was married three times. Each wife was a saint and heroine. Of the first Mrs. Judson Dr. Wayland said he did not remember ever to have met a more remarkable

woman. She shared with her husband in all his toils and privations. Once he left home to be gone a few weeks. He was gone for seven months. She did not hear a word from him, and did not know whether he was alive or not. Persecution broke out in his absence. The plague appeared. The other missionaries decided to leave for Calcutta. The last ship in the harbor was about to sail. She was importuned to go on board. She did so, but afterwards changed her mind and insisted on being put ashore. She said, "Mr. Judson may return, and he will be disappointed if he does not find me here." When her husband was arrested and thrust into prison her true nature manifested itself. She went to the jail almost every day and did what she could to alleviate the sufferings of the prisoners. She had a bamboo booth hut erected in which her husband could spend some hours every day. She sent food to the prison. She pleaded with the officials for the release of her husband. When the prisoners were removed by stealth to Ooung-pen-la, she followed in an ox-cart. She paid the jailers to treat her husband with as much consideration as possible. When his birthday came round she thought she would cook him something that would remind him of home. She concocted a mince pie of buffalo beef and plantains. He could be brave when his wife visited him in the prison, and bore taunts and insults for him; "and when she stood up, an enchantress, winning the hearts of high and low, making savage jailers, and scarcely less savage nobles, weep; or moved, protected by her dignity and sublimity of purpose, like a queen along the streets, his heart had throbbed with admiration; and he was almost able to thank God for the trials which had made a character so intrinsically noble shine forth with such peculiar brightness. But in this simple, home-like act, this little unpretending effusion of a loving heart, there was something so touching, so unlike the part she had been acting, and yet so illustrative of what she really was, that he bowed his head upon his knees, and the tears flowed down to the chains on his ankles. He thrust his carefully prepared dinner into the hand of his associate, and as fast as his fetters would permit, hurried to his own little shed." While her husband was in Ava serving as an interpreter for the British forces, this glorious woman breathed her last.

The second wife was Mrs. Boardman. She was pronounced the most finished and faultless specimen of American womanhood that had been seen in the East. She was a poet and translated many hymns into Burmese. She was an evangelist and traveled much with helpers and carried a knowledge of the gospel near and far. She was a worthy successor of the first Mrs. Judson. She died on her way home. She is buried in St. Helena. That island is more dear to thousands of Christians because of her grave than because it was the scene of the exile of Napoleon. The third Mrs. Judson was Fanny Forrester. She was a writer of more than ordinary ability. She wrote after the birth of one of her children the lines:

"Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, O, so lovingly!
Her tiny wings upon my breast.

"There's not in India a lovelier bird,
Broad earth owns not a happier nest;
O God, thou hast a fountain stirred,
Whose waters never more shall rest.

"The pulse first caught its tiny stroke,
The blood its crimson hue, from mine:
This life, which I have dared invoke,
Henceforth is parallel with mine.

"A silent awe is in my room;
I tremble with delicious fear;
The future with its light and gloom,
Time and Eternity are here."

Judson lived to see much fruit. The success that rewarded his labors far exceeded his fondest hopes. He said, "I used to think, when first I contemplated a missionary life, that, if I should live to see the Bible translated and printed in some new language, and a church of a hundred members raised on heathen ground, I should anticipate death with the peaceful feelings of old Simeon." He translated the whole Bible and revised it most carefully. He prepared a grammar and many tracts. He spent several years on a dictionary, and had it almost ready for the printer when the end came. At the time of his death the native church had a membership of 7,000. There were sixty-three churches of Burmans and Karens. There was the oversight of 163 missionaries, native pastors and assistants. Men came from the borders of Siam, who said, "Sir, we hear there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it." Others came from China, a journey of two or three months, saying, "Sir, we have seen a writing that tells of an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others came from the interior of the country, asking, "Are you Jesus Christ's man? Give us a writing that tells us about Jesus Christ." His example stirred up Christians in other parts of the world. The Germans were led to work among the Jews. His influence has been felt in every part of Christendom. Being dead, he yet speaks. His record is on high.

WORK AND LIFE.

ALL money values have their basis in cost, and labor is the first cost of everything on which we set a price. But labor has a higher end than this. Nature orders that men shall work or rot. Work is the social process, the economic basis of all human life, a word of supremely human significance. Industries fill the world. They occupy the daily life of mankind. They are the primary and principal elements of civilization, and they fill the chief chapter in modern history. They more and more, as civilization advances, engage the attention and absorb the energies of communities and states. The great aggregate of life is a network of duties, an organized system of duties, and in order to secure results a certain amount of work must be done, infinitely various in kinds. There must be architects and builders. Who will fill the many places?

* * *

Two great causes have combined to make manual labor repulsive: (1) The fact that until comparatively recently only slaves and persons of inferior social station worked with their hands, and (2) the idea which grew out of this fact that hand work is in itself degrading. That labor itself is a pleasure cannot be conceded. J. G. Holland says: "I do not believe that any man ever became thoroughly industrious save under the impulsion of motives outside of the attractions of labor alone." Every individual is born into the world with a stock of vitality to be expended in some manner; it may be breathed out in indolence, expended in play, exhausted in sickness, or used up in profitable labor, mental or physical. This vitality is naturally a restless principle, as exemplified in young animal life. It is the basis of all mental and muscular power, and when trained results in facility of action by force of habit. Labor in all its variety, corporal and mental, is the instituted means for the methodical development of all our powers, under the direction and control of the will. Through the channel of labor this vitality is to be directed into practical results of good to ourselves and others. It is to secure this great end of development that the prizes of life are placed before us as things to be worked for, and along the line comes many incidental rewards. The sleep of the laborer is sweet. Temptation flies from the earnest and contented laborer, to play upon the brain and heart of the idler. The main pleasures of life come through expression, rather than impressions. The receiving power of an organism is not so great as the giving power.

Work is an essential function of social life and progress,

and not to work is not to be a member of society. Civilization and art are terms of equivalent import, and labor is the foundation of the arts. Hence, the entire social fabric rests upon labor, and manual training is its science. The Greek philosopher, Anaxagoras, declared that "man is the wisest of all animals, because he has hands." The philosopher Kant has said that the ultimate object of all inquiry is to give answers to three questions: What can I know? What ought I to do? What may I hope for? All of these questions, he says, are resolved into the second of the three, "What ought I to do?" By the law of our being, labor is a necessity. If, then, we refuse to make our contribution to the common stock, we are robbing mankind by living on the fruits of other men's labors. Plato quotes with approval the saying of Hesiod, "The gods have set sweat before virtue." True excellence can be attained, he says, only through toil. Virgil declares that the great Father of Agriculture, the Supreme Being, has not willed that the way should be easy for his workmen. Goethe, who is thought to have produced about the best German prose ever written, testified that no line of his ever came to him in his sleep; and no different testimony will be given by any who have ever attained to excellence in any department of human effort.

THE ELECTIONS.

THE results of the elections in the various cities have been in some regards a surprise to all except those most connected with the canvasses. Especially is this true in New York city, where Tammany Hall scored a sweeping victory. It is difficult to accurately estimate the significance of this great revolution in the metropolis which two years ago elected Seth Low to the mayoralty by such a large majority. The character of Tammany Hall is too well known to permit any citizen to rest under any illusion regarding the results of this election. However acceptable Mr. McClellan may be personally there is no question but that New York is returning to the Tweed and Croker regime. Perhaps it would be too much to say that this proves the failure of popular government in New York, but the believer in clean municipal politics finds much to discourage him in the present situation. Tammany Hall has persistently stood for the most corrupt and corrupting influences in American political life, and it is not easy to believe that any reformation will follow a victory so sweeping as this.

The causes which have aided in Mr. Low's defeat seem to be a feeling of resentment on the part of a large number of New Yorkers against the strict enforcement of laws against saloons and other disreputable places, which has characterized the recent administration. New York evidently loves an open policy with reference to these places of resort. This fact, combined with the strong appeal to party prejudice which sounded the cry of Democratic loyalty, supplemented by a too prevalent apathy on the part of those who should have been aggressive workers on the behalf of municipal righteousness, has formed the combination that has brought about the disaster.

With the exception of Ohio, where the defeat of Mayor Johnson of Cleveland for the governorship is counted as a rebuke to Bryan influence in the Democracy, it appears that the Democratic party has made sweeping gains throughout the country. This is interpreted as a sign of growing unity in the party, and a strong proof that Mr. Cleveland will be chosen as the presidential standard bearer next year. Clearly the friends of Mr. Roosevelt and the administration have cause to look with anxiety at the election returns of last week.

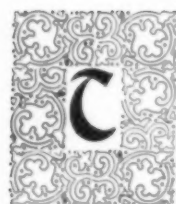
The Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered they would not be the men that they are. In the silent, dark hours character of a certain sweet, tender type is matured. Other kinds of character are brought out by the sunshine. God sends all kinds of weather to the soul which he would develop in his likeness.—Selected.



The world's great Altar-stairs
That slope through darkness up to God.
—TENNISON.

CHAPTER XXII

BASIL RAYMOND'S LETTER



HE preliminary examination of B. R. Scudder on the charges thus far preferred against him was to take place at one o'clock on the afternoon of the day after the arrest, and Reuben Masters, his attorney, spent much of the forenoon at his office, looking up the authorities bearing on the questions involved. While engaged in making memoranda of certain decisions, he was interrupted by the intrusion of Belshazzar Eli, who stalked in unceremoniously and threw himself into a chair. The lawyer continued his work without even so much as a grunt of recognition. Belshazzar Eli, who knew the lawyer's varying moods, was not disconcerted in the least by this cold reception, but said slowly and solemnly:

"They've got Scudder arrested for burning the church!"

"What!" exclaimed the lawyer, wheeling around in his chair. "Scudder arrested for burning the church! I don't believe it!"

"It's so, whether you believe it or not. And that ain't all. There's more to follow, as the Salvationists sing. They say Jack Bilkins is going to swear that he started the fire, but that Scudder and some of the fine-haired folks of Stonington advised him to do it. In other words, Bilkins is going to save his own carcass by turning state's evidence."

The lawyer threw down his pen, got up, shook his legs to adjust his trousers, and then began to walk the floor.

"And that ain't all," said Belshazzar Eli. "They're going to prosecute Scudder for trying to choke your daughter to death, and for an escape, and for forging the twenty-five-thousand-dollar note. It's a windfall for you, if he hasn't spent that ten thousand dollars. You'll get every cent of it, if you're his lawyer. But you'll have your hands full if you get him out of all these scrapes. And if that note business is investigated, you may get singed yourself, Mr. Masters."

Mr. Masters proceeded to relieve himself by cursing Scudder, Sterling, the sheriff, the state's attorney, and the world in general.

"You'd better curse Waxy Binback also, while you're in the business," said Mr. Eli. "You may not know it, but he's been saying some hard things about your daughter."

"Oh, you're a scandal-monger, a busybody, a regular old granny!" exclaimed the lawyer impatiently.

"That's all right, Mr. Masters. But I think you ought to know what Binback is saying about your daughter. He says she didn't behave herself yesterday in a manner becoming a married woman. He says she went strolling through the woods with the preacher. He intimated that she was just a little bit too fond of the clerical gentleman——"

"Get out of my office with your gossip!" cried the lawyer, savagely. "I'll look after Binback when I get through with Scudder, and then maybe I'll look after you!"

"I wouldn't be surprised if it would keep you pretty busy to look after yourself," muttered Belshazzar Eli, as he reluctantly left the office.

The fact was that Waxy Binback had just branded Belshazzar Eli as a liar and a thief, and the latter had thereupon sought the lawyer's office in the hope of being able to incite him to the castigation of their common enemy.

Reuben Masters took up his pen again, but he was too nervous to use it, and so he threw it upon the table, and rushed down-stairs into the open air. On the sidewalk in front of the office, Waxy was relating to a circle of his admirers the circumstances connected with the capture of B. R. Scudder. As Mr. Masters stepped from the stairway to the sidewalk, Waxy was saying:

"It seems that the preacher an' Winifred was in front of the cave, though what a married woman was ramblin' aroun' the cave with a preacher fur is more'n I can tell——"

"Binback!" cried Reuben Masters, angrily, "what do you mean? Why, you contemptible dog!"

"I don't mean anything more'n I've said. I've said she was ramblin' aroun' the cave with the preacher, an' I think she'd 'a' better been somewhere else. I've said that much, an' I'll stick to it."

From this beginning the altercation rapidly grew more violent, and Reuben Masters soon became uncontrollably enraged. He was standing in front of a hardware store where various implements were exposed as an advertisement of the business. He seized a heavy axe-handle, and advanced towards Waxy, brandishing the weapon threateningly and swearing violently. Waxy retreated, at the same time warning Mr. Masters not to follow. But the lawyer pressed forward, with the manifest intention of felling his antagonist to the ground. Thereupon Waxy threw his hand to his hip-pocket, drew a pistol and fired just as the lawyer dealt him a powerful blow with the axe-handle. Each of the two men fell and was borne in an unconscious condition to his home.

A tragedy of such gravity had not occurred in the quiet city of Stonington for many a day, and the citizens, unused to scenes of violence, thronged the stores and gathered together in groups at the street corners, listening to exaggerated descriptions of the fight by those who professed to have been present.

There was little disposition on the part of the citizens to discuss at present the right and wrong of the quarrel which had resulted so disastrously, and harsh criticism of the parties was reserved for future occasions. It was enough to know now that Waxy Binback was seriously wounded, and that Reuben Masters would die before midnight.

And so this eccentric lawyer, whose friends scarcely outnumbered his enemies, who had abused friends and foes alike according to the whim or need of the hour, who had defied God, who had lived in unrestrained indulgence of his passions, was at last face to face with his final hour and with eternal judgment. How would he deport himself? Would he repent, and cry out for mercy? Or would he meet death with defiance and blasphemy? There were those who thought he would weaken, and there were those who thought he would die as he had lived.

When the wounded man recovered from the shock which had temporarily deprived him of consciousness, he begged Dr. Fentem, who sat at his bedside, to tell him plainly whether or not the wound was fatal. Seeing that the doctor hesitated, the sufferer said bluntly: "Out with it, Fentem! Am I booked for the bone-yard?"

This rough language shocked even the skeptical physician, who answered somewhat evasively, and whose effort at concealing the truth called somewhat of the old flash to the dying man's eyes and a mild oath to his lips.

"Fentem, you're a hypocrite like the rest of them," he said. "I'm going to die, and you know it. But how about Binback? Will he die or live?"

"His physician says he will recover."

Reuben Masters swore a bitter oath. "And I've got to die!" he exclaimed. "If I had killed the scoundrel, I would be willing to die!"

Soon afterwards he said with effort: "Send for Jonathan Fullman. I've disinherited my son, and I want to change my will. I'll right one wrong before I die, God or no God!"

Winifred, who had arisen from bed and put on her clothes when her father's bleeding body had been borne into the house, was now bending over him, with one arm encircling his head on the pillow. He put up his mouth for a

kiss, and murmured some words of endearment as she fondly kissed his pale lips. She thought this a favorable moment to speak to him on the question of salvation, and she whispered something in his ear, while she stroked his face and otherwise manifested her tender love. She seemed to be waiting for an answer, but he closed his eyes and remained silent. She crossed the room and returned with a Bible, which she opened at the fourteenth chapter of John. She began by reading those touching words: "*Let not your heart be troubled; ye believe in God, believe also in me.*" Never had the comforting assurance of the Saviour been wafted into the consciousness of a dying man by a sweeter voice, and the watchers at the bed-side were deeply affected. But the sufferer lay like marble, and was the only person in the room who listened unmoved. It seemed as if he must have been past hearing, so impassive did he remain under the tender intonation of the Saviour's words. Presently he frowned slightly and moved on the pillow. Winifred ceased reading for a moment, and bent over him to hear what he might say, or to shift the pillow for him and give him an easier position. Then, without opening his eyes, he said slowly and coldly:

"There is nothing in it—there is nothing in it. There may be a God—that is possible, though most unlikely—but there is certainly no hell. I'm easy on that point. I have defied your God all my life, and I will not capitulate now. Let Him do his worst."

A look of anguish saddened Winifred's face, and she would have said more, but her father sank into a state of unconsciousness, and did not hear or speak again. Mr. Fullman came, and a vain effort was made to arouse the dying man. But the career of Reuben Masters was at an end. He lingered until half an hour after sunset, and then ceased to breathe.

And no one who witnessed his final hour would have dared to pray, "Let my last end be like his!"

* * *

Among the papers found in Reuben Masters' safe after his death were two writings of much importance—the first, the will disinheriting Harrison, which had not been revoked by any of the methods recognized by the law; the second, an envelope addressed to Esther Raymond in an unfamiliar hand, containing the letter written by Basil Raymond just before his suicide, which had been found in the road by Mr. Eli on Old Settlers' Day, and had been put away by Reuben Masters to be used in degrading Esther Raymond in the eyes of his son with the shame of illegitimacy.

Harrison repaired at once to Mrs. Raymond's that he might deliver the letter to Esther. He found her and the preacher sitting on the steps of the veranda in the enjoyment of that perfect soul-communion which is possible only when there is no feeling of necessity for the entertainment of the other. In fact, neither was thinking of the other, and yet each was experiencing supreme satisfaction in the other's sympathetic presence. Mr. Sterling's eyes were resting on a fleecy cloud, light as air, lying motionless above the northern horizon, and he was thinking of the myriad mysteries of the universe and of God their only solution. Esther was engaged in embroidering a book-mark, exemplifying the love of her life in softest silk wrought into brilliant mossrose buds and blue forget-me-nots, over which the word Mizpah was to be traced with the silken thread of her own beautiful dark-brown hair. And she was thinking of him who was to receive the book-mark on his next birthday morn, and her heart was exulting in the belief that his heart was hers, and yet sinking in the fear that the truth when he should learn it would fall like a killing frost upon his love.

It all looked so homelike, so tenderly intimate, Mr. Sterling gazing into the sky and Esther fashioning the forget-me-nots, that Harrison's heart gave a jealous throb when he came upon them, and his first thought was to conceal his errand and retreat from the painful scene. He interpreted Esther's confusion as due to the presence of Mr. Sterling, whereas it arose, in fact, from her effort to conceal the book-mark, on which she was now sitting to prevent her lover's curious eyes from seeing it and so anticipating the joys of

his approaching birthday. And then came a more rational feeling, supported by the memories of the day in the woods, and he spoke as pleasantly as he could, and seated himself between Esther and the preacher in the hope of interrupting, for a few minutes at least, the silent communion of the two.

Then Harrison handed the letter to Esther. He had found it among his father's papers, he said. How it had come into his father's custody he could not imagine. It was probably of no importance, but it was Esther's, and he had come to deliver it to her, with any apology which might be proper on his part.

Esther looked at the envelope. "Why, this is Bro. Marston's letter," she said; "the one Mr. Sterling lost on the way to the Old Settlers' Meeting." She handed the letter to Mr. Sterling, who opened it and began to read it.

But when the preacher saw that the letter was from Basil Raymond to his wife, he returned it to Esther with a significant look; and when Esther saw her father's hand-writing she arose excitedly, forgetting the book-mark, and went into the house. After a while she returned and said to Harrison, as she offered him the letter:

"Mother consents that you may read this letter. After reading it, leave it with Mr. Sterling."

Then Esther went into the house, and Mr. Sterling walked to the front gate and stood there looking into vacancy, while Harrison, with heart beating laboriously, read the following communication:

"My dear wife—if I may be permitted to call one wife whom I have so greatly wronged:

"Circumstances compel me to make a disclosure to you which I had never intended to make. My whole life has been one of hypocrisy and deceit, and I am forced, on the brink of the grave, to make this heart-breaking confession.

"When a young man, I left home and went east without the consent of my father or mother, and concealed my whereabouts from them until I returned with you as my wife to spend the remainder of my life in this city.

"At Boston I became acquainted with a lovely young woman who moved in the lower walks of life where birth and accident had placed her, but who was superior to her associates in every respect, and well deserved the affectionate regard of a better man than I was then, or have ever been since. Her relatives were ignorant, and some of them were criminals; but she was a flower in the midst of inferior surroundings. I learned to love her, and afterwards married her. We lived together for several months in a state of hopeless poverty. Finally I suggested that there was little hope of bettering our condition in Boston, and that the only course open was for me to go elsewhere—away from her relatives and associates—and seek employment in a new field, and send for her as soon as I should find myself able to support her. She consented to my going away, but insisted on going with me. I remember how earnestly she pleaded with me not to leave her behind. But I had no money with which to pay her way, or to take care of her among strangers, and besides I felt afraid to take her away from her mother in her delicate condition. I had no thought of abandoning her, and I left her with an affectionate parting. I did not analyze then the agonized expression of her tear-stained face, but I have done so a thousand times since, and I know now that her grief arose in part at least from a fear that I was about to desert her.

"I wandered from city to city in search of employment, and finally secured a clerkship in a store at Albany. During my wanderings I had thought of my wife repeatedly, and had written to her two or three times. I thought I was now a father and purposed sending for my wife and child as soon as my earnings would enable me to do so. And yet the spirit of evil seemed to take possession of me, and I delayed mentioning the fact of my marriage to my associates at Albany. Finally, absence from my wife, the thought of the lowness of her origin as a drawback to my ambitious desires, and new scenes and aspirations, loosened the ties which bound me to Boston. When I met you, the beautiful and accomplished daughter of my employer, my head and heart were turned from the woman whom I had first learned to call my wife. I grew to love you, and even to wish that

I might be freed from the first bond in order that I might marry you. I was industrious, and won the regard of your father, who did not discourage my attentions to you. I had every reason to believe that you loved me and would consent to become my wife. So I wrote to a friend in Boston, who was not related to my wife's family and would not betray me, asking him to ascertain and inform me what had become of my wife.

"After a lapse of many days, I received a letter from my friend, which informed me that my wife, in a moment of despair, had drowned herself, and that her babe had gone into the custody of unknown strangers.

"Remorse of conscience followed, and I almost forfeited my position by reason of my absent-mindedness and inattention to duty. But after a while the recollection of my sin disturbed me less and less, and I began to consider that the past was beyond recall, and that I had the right to forget the past and make the most I could of the future. It was not likely that I could find my child, and a disclosure of the fact that I had been a husband and was now a father, and of my perfidy, would ruin me in a place where I had lived as a single man for so many months. So it was that I decided upon a life of deception, from which I have not dared to depart until this moment.

"Then I married you, and ever since I have found in you the most tender, loving and faithful of women. I moved to Stonington, where I have lived and prospered for many years. I have kept my secret within my own breast. I have sought to live an exemplary life. I have banked upon my morality, and yet I have known all the time that my boasted morality was a hollow pretense.

"And now I must come to that part of my history which renders this confession necessary. God knows I would spare you if I could! I would not destroy your confidence in me for a thousand worlds, but I seem to be impelled to this act by an overriding necessity.

"Last summer I received a letter from one who signed his name B. R. Scudder. But that was not his real name. He is the youngest brother of my first wife, and his name is Moreland.

"This man told me enough of my history in Boston to satisfy me that he was indeed my wife's brother, and informed me that the report of her death was a fabrication, and that she was yet living in Boston. He assured me that you were not my wife, and that my daughter was illegitimate. By what means he had learned of my history at Stonington, I do not know. He seemed to know much about me and my family. He advised me to meet him at a certain place in New York City if I desired to have the facts of my early life kept from the public.

"I burned this letter. Then I went East to buy goods, as I publicly stated and the people believed, but really to meet B. R. Scudder.

"I saw the man. I satisfied myself that he was not an impostor. I learned from him additional and startling facts. I learned that Frederick Sterling was my son. And, O my God! I had tried to bring about a marriage between him and Esther!

"Scudder told me that Sterling's mother, being unable to take care of him, had left him exposed so that he fell into charitable hands. He was taken to an asylum for orphans, and thus the mother and son lost all knowledge of each other.

"Sterling looks very much like his mother as I remember her, and altogether unlike the other members of the family. Her eyes were blue, her hair was golden, and her face was fair. Her disposition was confiding and affectionate. I shudder when I think of the cruel wrong I have done to her and you—the two women I have loved. Strange it is that we wrong those the most whom we love the most! I want you to be assured of one thing, however, and that is this—I thought her dead when I married you.

"I earnestly begged Mr. Scudder for the privilege of seeing Mr. Sterling's mother—but he denied my request. I was told by him that the price of silence as to my past life was five thousand dollars. I did not have the money. So

he drafted a note for five thousand dollars, and I signed it and then came home.

"Since that hour I have lived in fearful anticipation of another appearance of Mr. Scudder. I have not had heart for the transaction of business. When I have kissed you, or Esther, the kiss has burned my lips. When I have looked upon Mr. Sterling I have thought of my hypocritical life. I have suffered intense agony when I have noticed his fondness for our daughter and have remembered that at one time I encouraged their intimacy.

"Only a few days ago B. R. Scudder, grown more bold than before, stalked into my store, and demanded the amount of my note and an additional sum of ten thousand dollars. He threatened to publish my early history if I did not yield. He said that if I proved too obstinate he would increase his demand to twenty-five thousand dollars—that I could well afford to pay such a paltry sum to keep him from telling the people of Stonington that Sterling was my son and that Esther was the offspring of an unlawful marriage. O my God! my punishment is greater than I can bear. The brand is upon my heart as it was upon Cain's brow. I cannot live longer under this dreadful stain. I have resolved to take my own life. It is a cowardly act, but I cannot do otherwise.

"I beg you to remember me as kindly as you can. I have loved you devotedly, and I have tried to atone for the past by a life of morality. But I have relied upon my own strength, and I have failed.

"I implore you to keep the disclosures of this letter a profound secret. Do not even tell Esther unless this must be done to prevent her from marrying Mr. Sterling. Only in case it should be necessary for that purpose are you permitted to let her read this letter. May a merciful God spare her that ordeal!

"I bid you now an eternal farewell. I have lived without Christ, and I die without hope. Oh, that I could warn others of the dangers of such a life as I have lived!

"I must still call you my darling wife. Such you have been in reality, though not in law. You have been true and faithful; and I have been so unworthy—Farewell."

* * *

While Harrison was reading the letter, Esther was in the parlor fighting for her life; for her love for Harrison was her life. God forgive her for it, but her love for Harrison, in this moment of supreme suspense, stood for more than all else, whether in heaven or on earth! Would he come? Or, would he turn forever away?

He must decide for himself. She could not go to him with the pleading of her presence—with the pleading of wet eyes, of pallid cheek, of trembling voice. She could only wait, and if he should not come, why, then, with broken heart, she could only wait, and wait, and wait!

She seated herself at the piano, and her fingers fell upon the keys with softest touch, and she played as she had never played before. Perhaps the sweet pleading of music would touch his heart. Perhaps he would come and stand at her side, perhaps he would lay his hand upon her hair, perhaps he would stoop and kiss her and call her his darling still! But the music ceased and he had not come. She grew weak, faint, hopeless; she buried her face in her arms on the silent keys. Oh, the agony of her suspense, the intensity of her suffering! God help her, it was all over, the light of his love gone out, and hers a broken heart forever!

And then a loving arm encircled her, and a loving hand lifted her head. The sunlight from the western sky streamed in upon them, and the spicy breeze caressed them, and the love of God infolded them. Her face was wet with weeping, but he kissed all the tears away. (Continued.)

PARDON, PURITY, POWER.

Pardon for the past, purity for the present, power for the future; that is what Jesus gives the repentant, believing soul. We thank God for pardon; we glorify him for purity; we trust him for power, and go forward in the discharge of duty. He blots out our transgressions; he cleanses us from all unrighteousness; he says to us, "Lo, I am with you always, even to the end of the world," "my grace is sufficient for you." Surely, that is enough. "All things are yours, and ye are Christ's and Christ is God's." Amen!

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

"How May We Help Abolish the Saloon."

FINALLY, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand."

We need this exhortation, as Christians, Endeavorers, citizens of the commonwealth, as freeholders of the faith and of the liberties of the Republic.

Frankly, there is no hope of the overthrow of the saloon power except in the "power of His might. Until we come to have a religious faith and fervor in this conflict with the saloon the powers of evil will continue to dominate, or to weaken and demoralize the forces of reform, municipal, state and national. It was so in the conflict with slavery. It was fanatics like John Brown, men and women of religious faith and fervor like Garrison, Whittier, Lovejoy, Beecher, Harriet Beecher Stowe, Mrs. Julia Ward Howe, Mrs. Livermore and a royal company of consecrated souls, born of the spirit of God, and of the spirit of freedom, who sounded the trumpet of truth against human slavery, and focussed the forces of righteousness and freedom against the bondage of the black man. Something more of this old-fashioned religious fervor is the need of this hour in all reform movements. As I write the problem of good government in New York city looms large in the political horizon. And there is grave danger of defeat because of the spasmodic nature of most reform efforts. It is the trouble everywhere. And it is so because Christian citizens, who hold, or might hold

"The Balance of Power."

in all moral and political issues, are not strong in the Lord and in the power of His might. In this conflict we need to have on the whole armor of God. But most of us prefer our old political armor. We know the curse of the liquor traffic, acknowledge it, but march right up and vote the straight party ticket—so we won't "lose our vote"!

Say! Do you know this old argument about "losing our vote" when we cast it for Prohibition is the biggest blunder that Christian citizens can make? I have just cast my vote for Prohibition—and it is not lost! It will count one, and registers my personal conviction that Prohibition, with a capital P, is right and ought to be. If no one ever voted for a good cause until it was certain to pass, what hope of moral reform would be possible?

Young men, coming into citizenship, I want to make this appeal in behalf of all moral measures. Don't be afraid you will lose your vote! Remember that all things worth having are bought at the price of precious things. It has cost the sacrifice of multitudes that we might be Christian freemen to-day. But that is not lost which is a part of the purchase price of liberty. Ballots are as heroic as bullets. And one thing we can do to help abolish the saloon that will count in the day of conflict is to cast a vote for Prohibition, absolute, always, and in all places! In this matter I don't believe there is any middle ground. It's good religion and good politics. If this is fanaticism—make the most of it. And the more the better!

When everything goes against you, till it seems as if you could not hold out a minute longer, never give up then—it is just the place and time that the tide will turn.—Stowe.

THE PRAYER-MEETING.

SILAS JONES.

The Wise and the Foolish Builders—Decadent Christianity.

IF it had not been for decadent Christianity, I doubt if Mohammedanism would have come into existence. It was because the Christianity of the time of Mohammed had lost its power, and he saw nothing in it save a dead ecclesiasticism and rites that seemed to him no better than idolatry, that he was driven to an opposite extreme. He clung to the unity or sovereignty of God, but he rejected that revelation of Him to which the Christians whom he knew had shown themselves so faithless.—H. E. Fox.

Men do well to search for the truth. Whoever finds truth and announces it to others is a benefactor of mankind. It is a sound instinct that leads men to state their belief in logical form. The great creeds of Christendom have not been without their value. But when truth in the creed is considered more important than truth in life, orthodoxy is justly brought into contempt. The church should take to heart the lesson God has taught by the manner in which he revealed himself to the world. "God, having of old spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." It was not the prophetic word alone; it was the prophet and his word that made God real to the people of Israel. Not the word of Christ, but Christ himself reveals God to us. We worship the Father of our Lord Jesus Christ. This practical age has no time to hear a church that offers it nothing better than logic. Such a church will cry in vain, "Lord, Lord, do I not speak in thy name?" The Lord will refuse to honor it before the world.

In the Time of Storm.

In the time of storm a man's creed is discovered. He thinks he knows what it is before the testing time comes. He is regular in his church attendance. He enjoys a good sermon. He gives praise to the preacher when the sermon is full of scriptural truth. It affords him pleasure to know that there are preachers who are not afraid to speak against sin. He sometimes sheds a tear as the story of the cross is told. He believes the story. At least he thinks he does. Let us see. What about the neighbor whom he will not forgive? No approval of the doctrine of forgiveness will take the place of the generous spirit that seeks the good even of an enemy. There is much fine sentiment preached concerning the children. You can easily find advocates of children's rights. It is not so easy to find those who practice what they preach. There is hardly a church in the land that is doing what it ought to do for the training of the children. One reason for this failure of the church is the unwillingness, on the part of some who talk well on the subject of child training, to accept the responsibility and care of teaching the children. The simple request to teach a class in the Sunday-school often discloses the fact that the person loves children at a distance. The woman who reads all the good literature on child training may be reading it for the benefit of her friends. The testing time is always at hand. It comes whenever duty presents itself. It is a simple question of filling our place in the world. Our fine sentiments will disappear suddenly some day if they are not supported by good, earnest work. Then we shall wonder what is the matter.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

THE BIBLE SCHOOL

Lesson 8

The Curse of Strong Drink

Nov. 22

WORLD'S TEMPERANCE LESSON.

Commit 23:29-32.

GOLDEN TEXT: Prov. 20:1. Wine is a mocker.

LESSON: Prov. 20:1, 23:20, 21, 29-35.

INTRODUCTION.

Following its usual custom the International Committee once each term interrupts the regular succession of lessons to insert one upon temperance. This plan was reaffirmed for the future in the last convention, held in Denver in 1902. It thus plainly and rightly affirms that the liquor problem as it confronts us in thousands of saloons is the most serious and vital question of the day. If the Sunday School can contribute to a better condition in this matter by a frank consideration of present conditions and by a study of the principles which should guide our lives, it will do more than could be accomplished by spending the time in any other way.

The lesson is taken from the book of Proverbs. This book was the work of the Jewish sages, or "wise men," whose model was Solomon and who, with the prophets and priests, were the religious teachers of their people. It was gathered together as a whole rather late in the history of the Jews, but parts of it were written earlier. The first verse of the lesson belongs to a section attributed to Solomon, the others to a section called "the words of the wise" (Prov. 22:17). Just when they were written we cannot tell.

Upon the subject of drinking Proverbs has not much to say (21:17, 31:4-7), beyond the words contained in the lesson. The existence of drunkenness is spoken of as in other books. But here, as in the Old Testament generally, we notice a contrast with our own time. Drunkenness was not then a vice common to great masses of men. It was rather restricted to the rich. Probably it is to the cheapening of intoxicating liquors and the discovery of stronger intoxicants that the spread of drinking to all classes and its prevalence among poorer classes in our day is due. One should bear this in mind as he notices the following teachings of the Scriptures upon drinking.

1. They do not, as a rule, forbid the use of wines, even of the fermented intoxicating sort. Prov. 23:31 is the only universal prohibition of wine in the Old Testament.

2. They condemn all drunkenness. In this they differ from most writings of antiquity which condemn only habitual drunkenness.

3. They require temperance in all things, self control, and even self-denial for the sake of others. When intemperance has ceased to be an occasional vice like overeating and has become a danger to society all indulgence is to be given up.

EXPOSITION.

I. The Danger of Strong Drink. (1, 20, 21).

(1) *Wine*.—The people of Palestine made wine of the grapes which constituted one of the chief crops of the country. This wine was used both when fresh and after it had fermented. Indeed it was impossible to keep it long from fermentation in the leather bags or skins in which it was put. But while wine was used to a considerable extent, there was no organized liquor business as there is to-day. Therefore the wise men of the Old Testament took pains to point out to their fellow men the dangers of intemperate drinking rather than the sin or even the mistake of any use of wine. Had they been living under the very different circumstances of our time, they would have insisted upon the total avoidance of strong drink as the only safe method. *Is raging*.—"Is a brawler," is the better rendering of the R. V. That which an intoxicant produces when put into a man's system may be regarded as its true nature. *Deceived thereby*.—However harmless wine drinking may appear, its affects are so well known that no one ought to be in any doubt as to the results of making a friend. (20) *Among wine-bibbers*.—This is the very danger that needs most to be shunned. The habit of drinking liquor fastens itself upon young men far more frequently through association with drinkers than through desire to drink. Evil companionship is the cause of most moral wrecks. *Eaters of flesh*.—Gluttony and intemperance usually go together; indeed, overindulgence in food is intemperance. Among the Hebrews the eating of flesh was a luxury and could not be afforded generally. This probably was well for the people. A vegetarian diet has advantages, although the Bible nowhere enjoins it. (21) *Drunkard and glutton*.—The two classes are joined here as common offenders against the principle of temperance. Intemperate eating and drinking are alike fatal to refinement of nature or success in life. *Come to poverty*.—This was the side of the question which appealed to the wise men. They were observers of conduct as it was related to welfare. Their theme is the question of success or failure in life. *Drowsiness*.—Here a third vice, that of laziness or oversleeping, is linked with the other two as a cause of poverty. The industrious and successful man will avoid all three of these sins.

II. The Victim of Strong Drink (29-32).

(29) *Who hath we?*—In looking about over the community the

wise man discovers that those who have most of the misfortunes and troubles of the time are the victims of strong drink. *Contentions*.—The drunken man is the most likely to get into causeless quarrels, for he has no clearness of mind with which to guide his conduct. *Babbling*.—R. V. "complaining." Such a man is mistrustful and petulant. *Wounds without cause*.—The results of his inability to take care of himself, or of his causeless quarrels with others. *Redness of eyes*.—The discolored face and bleared eyes of the habitual drinker. (30) *Tarry long*.—The moderate use of wine was not thought a sin in Palestine among a people of the rather indolent nature of that age. It was the man who drank to excess whom the wise men condemned. In our more nervous and strenuous life, the conditions are sufficiently changed to make total abstinence the only safe course. *Mixed wine*.—The intoxicating nature of ordinary wine was sometimes increased by the mixture of herbs and drugs. (31) *Look not*.—Here the true wisdom of conduct is pointed out. Safety is to be found only in the refusal of all such beverages. *When it is red*.—When it presents the most attractive and tempting appearance. *Move it itself aright*.—R. V. "goeth down smoothly." When it is most appetizing. (32) *At the last*.—The ultimate consequences have to be kept in mind. The pathway is not level, but downward, to him who learns to enjoy wine or any strong drink. *Biteth*.—The bite of the serpent was fatal, usually, because it was only rarely that an antidote could be found. *Adder*.—One of the poisonous serpents of Palestine, much dreaded by the people. Not less terrible is the appetite for strong drink.

III. The Result of Strong Drink (33-35).

(33) *Thine eyes*.—The awakening of a depraved appetite brings on a lowering of the entire moral nature. Unsuspected tendencies reveal themselves. *Strange women*.—R. V. "Strange things." The latter reading is the better. The disordered imagination of the drinker creates strange images, which seem realities. The terrible sufferings brought on by strong drink are here referred to. It is also true that the use of liquor destroys refinement of nature and ruins domestic happiness. *Perverse things*.—Thoughts absolutely impossible to a pure and reverent mind find a home in that of the drinker. (34) *Midst of the sea*.—Here the nausea and wretchedness of the drinker are referred to as resembling sea-sickness. *Top of the mast*.—Where all the motion of the ship is felt. (35) *I was not hurt*.—Unconscious of even injuries done him. *When shall I awake?*—Unable to fully control himself, the drunkard repents of his folly and promises himself reform. *Seek it yet again*.—But instantly his purpose changes when he is once out from under the influence of the drink; for it then becomes his purpose to find another opportunity to indulge his habit. This fact constitutes the terrible power of this evil. Repentance is as frequent as indulgence, but it loses its power of help and the victim continually descends toward the inevitable end. There is only one means of rescue, and that is through the resolute conquest of the appetite with the strength which Christ gives to those who seek his aid.

ILLUSTRATIONS.

Drink and disease. I do not desire to make out a strong case. I desire to make out a true case. I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that, going the round of my hospital wards to-day, seven out of every ten cases there owed their ill-health to alcohol. Now what does that mean? That out of every hundred patients I have charge of at the London Hospital, 70 per cent of them directly owe their ill-health to alcohol.—Sir Andrew Clark.

Drink and poverty. In regard to pauperism, the investigation made in 1895 (in Massachusetts) proved that out of 3,230 (that being the total number found in all the state institutions during twelve consecutive months), 2,108 or about 65 in every hundred, were addicted to the use of liquor; nearly 48 in every hundred had one or both parents intemperate; something over 39 in every hundred attributed their pauperism to intemperate habits; and five in every hundred considered their pauperism due to the intemperance of their parents, one or both.—Carroll D. Wright.

Drink and labor. It is worthy of note that the grades of work in which employers required that no liquor should be used are always those entailing responsibility. For example, in agriculture it was the foremen, managers, etc., who were required to be abstainers; in manufactures it was the engineers, firemen, etc.; and in transportation, the trainmen, motormen, conductors, switchmen, and the like. It will be observed that the trades most highly organized show the greatest disposition to prohibit the use of liquor. Railroads, for example, stand at the head of the list, and agriculture very nearly at the foot, though the temperance sentiment among farmers is vastly stronger than among railroad managers.—Bulletin of Department of Labor.

The strength of habit. It is very easy to form or prevent a habit, very hard to break one when formed. A friend of mine, a man of character, brains and influence, and active in Christian work, thought it better to stop smoking. He summoned his will and stopped. He soon found that he was battling with an enemy that had great strength. After months of conflict his wife begged him to return to smoking, as the effect on mind and body was too taxing. He did so, but again, unwilling to confess that a weed was more powerful than his will, pledged a friend not to smoke another cigar without such friend's consent. A few weeks found him at his friend's house begging to be relieved from the pledge. Conscience, supported by will, was unequal to the contest with that trifling habit.—Archer Brown.

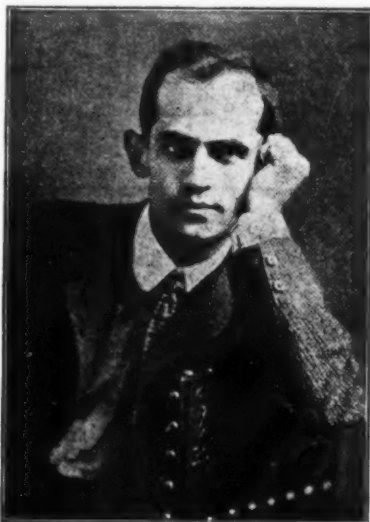
Follow-Up System Applied to Church Work

A Christian business man said to me some time ago: "If I were to conduct my business for one month as the average church conducts its affairs, I would go to the wall." When we think of the "slipshod" methods which characterize the affairs of perhaps most churches the surprise is that we are making progress. What could we not do if added to consecration we could have systematic organization of all the activities of the church on modern business lines and then have our plans carried out with something of the same enterprise that characterizes a corporation or business institution.

We have been hearing much in recent years of applying the principles of Jesus to business, and too much cannot be said along this line; but far less and far too little has been said about applying good business principles and methods to Christianity. Some fine spun theory that has been worked out in the cloistered cell is of but very little interest to the hurrying throng of this work-a-day life, but a vital doctrine or a plan of work which has grown out of actual experience is at a premium.

Every business house has its "follow-up system," which is nothing more than a systematic way of keeping after a thing until you have "landed it," instead of trusting to "luck" or some sentimental longing to bring about the desired end. The average preacher thinks that he can keep the details which belong to the work of a large church in his head; a business man would not think of attempting it for a moment. The preacher succeeds in spite of his lack of good sense, the man of large commercial activities succeeds largely because of it.

The enterprising pastor of The Open Church, Chicago (Monroe street and Francisco avenue), Professor Edward Amherst Ott, has introduced many features of the "follow-up" system in his work. The list of the membership is kept on file. Each member has a card on which is placed his home address, his business address, kind of work in which engaged, the regular work of the church for which he is responsible, the special work which has been assigned him or which he volunteers to do, and the efficiency with which it has been done. The work of the church is done through committees, which includes 75 per cent of the church membership. The attendance committee keeps a record of the absence of any member. Knowing that this record is kept it is not unusual for members to write the pastor, explaining why they were not present. When this is not done and the member has been absent a certain number of times, the matter is reported to the hospitality committee, some member of which, if possible a friend, calls on the person. If the delinquent does not readily respond the pastoral helpers' committee approaches him from a slightly different point of view and extends a more urgent invitation. Only in a very few cases has it been necessary for the pastor himself to call on such parties. Working along a similar line is the social committee whose duty is to arrange for social gatherings at the various homes,



EDWARD AMHERST OTT.

and a half hour social following the mid-week hour of counsel and prayer. They look up prospective members—people in the community who have no church home—invite them to the entertainments, receptions and church services, and urge them to send their children to the free instruction physical culture and choral singing classes, and the Sunday school. In this way a spirit of hospitality and good fellowship is promoted.

A list of "prospective members" and "friends" of the church are tabulated on cards. The audiences have been constantly increasing under persistent work of the various committees, and there has been an encouraging number of accessions (promotions from these two lists) both by confession and by letters, the latter being about as difficult to influence in the city as the former. It is the aim and purpose in this church as it is in the large Institutional church in Philadelphia, where Russell Conwell presides, to make all the multiplied activities—the school of expression, the conservatory of music, the classes in physical culture, the young men's club, etc.—all focus at one point, the enlarging and the ennobling of Christ's work among men—the salvation of the individual and the salvation of society. The correspondence committee has a very important work committed to it. The duty of its members is to "follow up" with letters any one on the church list who is out of town for any length of time. This keeps the absent member in touch with the progress of the church, not allowing him to become indifferent to its interests, and on his return he receives a visit or a note reminding him that he has been relieved from his work only temporarily.

Prof. Ott proceeds on the assumption that every one is interested in something and can do some one thing well, and then he helps them to find what it is, so that they may express their religious feeling in a practical way. The result has been that a number of new interests have been developed which are a little aside from the conventional activities of the average church. Perhaps

two of the most important of these are the employment committee and the art committee. The former has placed a number of men in good positions and helped others in the way of bettering themselves. The latter has held an art exhibit at the church in which some very choice pictures from the art galleries and private collections were on exhibition. They are preparing to give a course of twelve lectures on art. Some one may ask what has this to do with religion? Much in many ways, at least in a large city. I believe it is Dr. Judson who has said: "There are some people that you can't swing religion into their lives 'prayer meeting end to.'" Help a man to help himself in a temporal way, instead of insulting his self-respect by offering him charity and in many instances you have gone a long way toward helping him spiritually. And then there are people who are most acute at the aesthetic point of their lives. They have a contribution to make to the enrichment of life and through their interest in the beautiful they may be led into the more "abundant life" as revealed by the man Christ Jesus. Why should not art and religion present a more friendly attitude one toward another and both toward the man who toils in the factory and the shop? All good things are from God and for the good of his children.

All committees must hand in a written report prior to the monthly meeting of the official board of the church. By means of this system the pastor knows thoroughly the uprisings and down-sittings of every member of the church, which are recorded not on the tablets of his memory, but on manilla cards neatly fitted into a card catalogue. This becomes very valuable information in making future plans. When it is ascertained that a certain person is not adapted to a certain line of work, he is transferred; or if some one has proven unfaithful returning his talent carefully wrapped in a napkin, the mistake is not made again of putting that person in a position of any great responsibility. Many a pastor on coming to a new field has lost months of valuable time because he must wait until he can gather this information for himself. One of the great needs of the city church—of all churches—at the present hour is longer pastorate, more vital preaching and more systematic organization, so that none of the latent energy may go to waste or be lost. A properly organized church is but a practical application of Paul's informing words: "We are workers together with God." In another respect this information becomes valuable as it reveals to the pastor the needs of his people so that he can suggest lines of reading and in this way direct their minds to higher levels of thinking, preparing them to respond to the message that he shall bring to them from God's own storehouse of living truth. The "follow up" system has brought results to the man of business affairs and will prove equally valuable to the church. In fact, it is a modern interpretation of an old text: "Stretching forward to the things which are before I press on."

A Nineteenth-Century Hero

By H. James
Crockett

It is a sad fact that many of the world's greatest benefactors are not appreciated by their contemporaries. Often it takes centuries of light to vindicate their labors. * * * When Socrates came preaching the doctrine of the unity of God, the immortality of the soul, personal responsibility and virtuous living, a misguided world tendered to his lips the deadly distillation. * * * When the vast minded Shakespeare first came upon the scenes, his fellow-men could find nothing better for him to do than holding horses at the theater door. * * * When Savonarola, the great apostle of ecclesiastical purity and political liberty, came among men like a mighty pulse-beat of God, his reward was torture and strangulation. * * * Columbus, after giving to his fellowmen a new world, went out of life with a broken heart to the music of clanking chains. * * * A world whose horizon was black with clouds, streaked with the red lightning of revolution, said to Robert Burns, "attend to your beer barrels. Do not concern yourself with thinking."

But it often happens that those crucified by one age are crowned by the next, and thus their labors are not in vain. Horace Mann was one of our own nineteenth century heroes, the splendor of whose life is just beginning to break upon us and whose fame is destined to keep pace with the passing years. He was born in Farnklin, Mass., on May 4, 1796. Though of humble parentage and handicapped by poverty and hindered by a frail constitution few men have performed greater labors or rendered more valuable service to their country.

As an educator, no name of the century deserves to stand higher; as jurist, none had clearer insight or greater regard for justice; as philanthropist, no man was more generous, wise and self-forgetful; as statesman, none have been actuated by purer motives or possessed of clearer insight, and so long as American history shall live one of its brightest, proudest pages will bear the name of Horace Mann. His, like every aspiring life, was one of suffering. His struggle beginning as it did in the very morning of his existence, he scarcely knew a childhood. The buoyancy and spontaneity of his young life was repressed and chilled by the cold, withering breath of poverty and by exacting toil. In speaking of his early life he said, "I do not remember the time when I began to work."

But no amount of drudgery could crush his aspiring ambition; no bonds of adverse environment could blind his struggling genius; no black clouds of the night of servitude could obscure the wakening light of his soul. Possessed of a burning love of truth, a thirst for knowledge and a heart-hunger for culture, he saw "dim shapes" of light and power and sweetness that ever moved before him, beckoning him on up the rugged steep. If the day was made dark by onerous toil and biting privation, the night was made luminous by new acquisitions of

truth and dreams of noble acts; if his school privileges were miserable and limited to a few days in the year his heart was fired with holy purpose, and the activities of his inquiring mind knew no bounds; if his books were few and their contents meager and often miserable with an intuitive discrimination he gathered the gold from the dross; if his teachers



H. J. Crockett, Pastor, Adel, Iowa.

were weak and ignorant, it only served the more to develop that spirit of self-reliance and God-like independence which is one of the first conditions of all true greatness; if his opportunities for observation were circumscribed and confined he was endowed with an imagination so keen and catholic that his partial knowledge became ample and his limited vision complete.

At last, after a sad, pinched, suffering, struggling childhood (if childhood we may call it), and a few stern strides in youth, we see him cross the threshold of Brown University, from whence he graduated three years later with first honors. Our hero is now twenty-two years of age, and having chosen the legal profession, begins a course of study, and three years later is admitted to the bar and enters the duties of his calling at Dedham, Mass. No man ever had a higher estimate of the dignity and responsibility of the calling. He believed in justice more than success. He did not use the profession, as too many do, "to beat a pathway out to wealth and fame," nor to "ensnare wretches in the toils of law," fomenting discord and perplexing right. To him it was a sacred trust, and he never stooped to defend a case which he did not believe to be just. After a few faithful years in this calling he was invited to enter the legislative assembly, and the next decade of his life was devoted to the larger interests of his state.

Horace Mann was a true philanthropist. He was possessed of a noble passion for humanity. He saw men in their essential moral nakedness, stripped of all extrinsic considerations. He knew that men

are united by bonds more precious and enduring than wealth or culture or learning—by the mystery of birth and the agony of death, by the catholicity of passion, pain and sorrow. He accepted the doctrine of the brotherhood of man. His great heart was sensitive to every shade of suffering. He believed the strong should protect the weak, that human suffering is a divine call to sacrifice, that the law should be the handmaid of benevolence as well as the herald of order, the minister of love as well as of justice. Naturally, then, during this period of his life he was the leading spirit in every movement for the alleviation of suffering, and through his able leadership the state is induced to reach out its hands to the unfortunate through many charitable institutions. He was the founder of the insane hospital at Worcester, Mass., the first of the kind in this country. If we read the great heart cry recorded on a page of his journal we cannot doubt that his soul was in this work. "Oh, how should I be able to bear the burdens of life, if it were not for the consciousness of having been able to do something for the alleviation of others."

Horace Mann was from the beginning a close student of educational problems, and deeply interested in developing the public schools of his state so that every child should feel its quickening touch. And at last the call came to serve his state and the nation as Secretary of the Massachusetts State Board of Education. Here is a field of ample scope for his great genius. Here a cause noble enough to inspire his mind and his heart. And here is recorded the greatest work of that great life. By his incessant labors, traversing the state, holding institutes, lecturing, writing, debating, battling with many a clanging blow, instructing ignorance, silencing prejudices, matching and mastering opposition, leading, inspiring, entreating, bearing all things, hoping all things, enduring all things, till at last he gave to the state of Massachusetts and to the nation an American system of education.

"The name of Horace Mann leads all the rest," in the history of American education. Many since his time have been more skilled in the science of psychology, or of pedagogy; many have surpassed him in the study of methods; some have penetrated more deeply into the secrets of child nature, but no one has equalled him in touching the hearts of the common people of the state and awakening in their minds an enthusiasm in behalf of popular education. And yet, "to the shame of educators and teachers, his name is seldom mentioned in the modern institute." They know Froebel, Pestalozzie and Comenius, but of Horace Mann, the greatest educator of the nineteenth century, the man who wrested America's system of education out of the hands of narrowness and rescued it from inadequacy and confusion, and gave it an upward impetus which shall be augmented with the passage of the centuries, they know little or nothing.

Horace Mann was an American in all his instincts, thoughts, purposes and impulses. Of him we may say with the poets:

"His heart, his hope, 'his prayers, his tears,

His faith triumphant over fears,
Were all with native land."

He believed that the highest purpose of

the public school was the development of American citizens, worthy of so great a nation as ours—men and women imbued with the sentiment of patriotism and the principles of righteousness and high honor, and if to-day we have a distinctively American system of education, or are to have one in the future, it must be founded on the principles so clearly defined in his lectures and reports.

In 1848, upon the death of the noble patriot, John Quincy Adams, Horace Mann was very fittingly chosen to succeed him in Congress, where he spent the next five years of his life. Here we see the same exalted manhood, the same noble patriotism, the same clear unflinching insight. One of his contemporaries says of him: "He was not a slave to the instinct of office but a representative of the instinct of justice and truth."

Certain it is that he knew nothing of the narrow and demoralizing limitations of more modern partisanship—that vile monster of corruption which has driven the decalogue and the Sermon on the Mount out of American politics, and dragged politicians down to the degraded level of cunning spoils mongers; throttled patriotism and murdered manhood, and changed our once noble political parties into organizations for wholesale plunder.

In these times when principle takes the protean shape of partisanship and when political leaders poison their souls, as it were on what the mechanicians call an universal joint "which turns any and every way with equal and indiscriminate facility at the nod and beck of that sovereign 'the boss,'" it is an inspiration to turn to a man who stood God-like in his allegiance to principles and we are made to cry out with the poet:

God give us such men!
A time like this demands great hearts,
Strong minds, true faith and willing hands;
Men whom love of office does not kill,
Men whom love of office cannot buy;
Men of honor, men who will not lie.
For while they rabble over their thumb-worn creeds,
Their great professions and their little deeds;
Rabble in selfish strife. Lo! Freedom weeps,
Wrong rules the land and hanting justice weeps.

For while they rabble over their thumb-worn creeds; their great professions and their little deeds; rabble in selfish strife. Lo! freedom weeps. Wrong rules the land, and wanting justice sleeps.

The first speech of Horace Mann in Congress was on "the right and duty of Congress to exclude slavery." In this speech and others during that period, we can note a firmness and wisdom and insight, which leave no doubt as to his ability to deal with the burning issue of those days. He foresaw the struggles of his country in her effort to shake off the curse of slavery, but he never doubted her ultimate victory.

Our hero was not permitted to see that final fierce conflict in which the black night of slavery was swept away, and the golden bands of national unity were cemented; and we who love him most are not sorry, for his great heart was most keenly susceptible to suffering of every kind. But had it been his to live through that final struggle we doubt not his country would have had no truer, braver, wiser defender; and there would have been added one more luminous star to that splendid galaxy which shone in the armament of the night of our civil strife,

whose shining turned the black cloud of slavery into the rosy flush of freedom.

The remaining seven years of this great life were spent at Yellow Springs, Ohio, where he assumed the duties of president of Antioch College.

Here he labored against the many obstacles incident to pioneer life. His work was hindered by the ignorance of associates and opposed by the bigotry of sectarianism and handicapped by the domineering tyranny of regents. Yet he was able to impress the institution with something of his marvelous personality. No student came in contact with his great, earnest life without being permanently benefited.

His moral code contains the vital prin-

ciples of government in all educational institutions. Here he demonstrated the desirability of co-education and made its introduction into other institutions possible.

The last earthly work of our great hero was the delivery of the baccalaureate address to the graduates of his college in the summer of '59. Then came fever and a few days of more intense suffering and the great life work of Horace Mann was done.

* * *

He had learned how to make life noble; he knew how to make death triumphant. The great, tender heart is still, but its vital throb will thrill the remotest century.

The Preacher and His Visitor

A Story for "Grown-Ups," with a Moral

By Charles Morris Butler

Lydia Davis called upon her pastor, the Rev. Mr. Warrington, early one Monday morning. What her business was is told in the conversation which followed. After the usual greeting, she said:

"You wonder, no doubt, why I have called upon you so early this morning? You know, of course, that my father recently departed this life. He carried insurance to the extent of \$5,000, which since has been paid to me as his sole heir. As you know, I have never had to work to earn my living and have no idea of business whatever. While the sum is not considered a vast amount, my father has led me to believe that if it is invested judiciously I should be able to live off its proceeds without touching the principal. What would you advise me to invest in, to accomplish the desired results?"

"My dear Miss Davis, you honor me greatly in asking my advice in such matters; but you give me credit for having a knowledge which I do not possess. As a minister of the gospel my time is taken up, as it should be, in visiting the sick, comforting the afflicted, preparing and delivering sermons, etc. Finances are entirely out of my line. That is as much a business as preaching or teaching. One to be successful in either must devote much time and study to it. It is given to few of us to be 'good' in all things."

"I know I can trust your judgment, and will appreciate your advice."

"That's just it, my dear young lady. You trust me, and would follow my advice. I want your trust and respect, but I don't want you to take my advice about anything unless it is in my line. I am a poor business man; ministers usually are. When it comes down to telling you how to lay out money to make money, I can't do it, and I can't understand why people imagine a minister is endowed with that power. Your \$5,000 is your all. Suppose I so far forget my duty as to recommend you to invest it in some kind of stock? If the stock earns you a dividend you will be grateful and look upon me as a man of sound judgment. But if the stock turns out worthless, what then? You would say your trust in me was misplaced, perhaps accuse me of having wilfully misled you. Nothing is so free as advice—nothing so worthless in the main.

"A person can do much with \$5,000. Banks pay 3 and 4 per cent on savings. On time limited investments perhaps

you could get 5 per cent and feel perfectly safe. Mortgages pay 5 and 6 per cent. You might be able to buy shares in some co-operative association, plantation, stock farming or mining, and make 10 to 12 per cent. Railway stock often pays well, as do city or government bonds—but it is your privilege to be the judge which is the best and safest. No true minister should so far forget himself as to act as promoter for any business, no matter how enthusiastic or how secure he thinks the business is.

"This advice, I know, is not what you want, but I can't help it. Thousands of

HAPPY DAYS.

When Friends Say "How Well You Look."

What happy days are those when all our friends say "How well you look."

We can bring those days by a little care in the selection of food just as this young man did.

"I had suffered from dyspepsia for three years, and last summer was so bad I was unable to attend school," he says: "I was very thin and my appetite at times was poor while again it was craving. I was dizzy and my food always used to ferment instead of digesting. Crossness, unhappiness and nervousness were very prominent symptoms.

"Late in the summer I went to visit a sister and there I saw and used Grape-Nuts. I had heard of this famous food before but never was interested enough to try it, for I never knew how really good it was. But when I came home we used Grape-Nuts in our household all the time and I soon began to note changes in my health. I improved steadily and am now strong and well in every way and am back at school able to get my lessons with ease and pleasure and can remember them too, for the improvement in my mental power is very noticeable and I get good marks in my studies which always seemed difficult before.

"I have no more of the bad symptoms given above, but feel fine and strong and happy and it is mighty pleasant to hear my friends say: 'How well you look.'" Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

firms go to the wall every year, and it is pretty hard to guess who is going to succeed. Millionaires, lords, senators and honorables are not above misrepresentation where it serves their ends. We are living in a Spartan age of money-getting. 'Get money!' is the cry. 'Get it honestly if you can—but get it anyway!'

"You will not advise me, then? Perhaps it is because you are opposed to all forms of speculation?"

"I am not necessarily opposed to speculation. But, as I said before, I don't think a minister has any right to advise anyone how to invest money—he might just as well promote, as advise. All business is speculation, in a sense: grocery business, farming, stock raising, manufacturing, as well as mining or drilling for oil. There is no business which is absolutely safe and sure of profit—but some are safer and less speculative than others. In farming you still have the land even should your crops fail; in some corporations (if they fail) all you have left is a piece of paper, and furthermore might be further assessed to its face value for debts. To know the 'good' from the 'bad' is the thing, and I don't presume to know. Some, of course, I do know, the evil in them is so apparent. The best I could do for you would be to tell you what not to buy."

"Then I shall take you at your word. What is your idea of oil stocks as an investment?"

"Standard oil stocks are not on the market—that is, 'preferred' stocks with guaranty-dividend attachments. Of course you understand the difference between 'common' and 'preferred'? 'Ten per cent preferred,' means to pay up to ten per cent on that stock before anything is paid on the common, which oftentimes means that common does not pay anything at all. Sometimes a dividend could be declared on common, but instead the profits are put into a sinking fund to guarantee the preferred in future. This is brought about by the directors, who usually own or control the preferred or 'voting' stock. Common stock in any corporation, in my opinion, is a poor investment."

"There are hundreds or other oil companies besides the Standard. Many of them own thousands of acres of oil producing lands and make money because they are not in close competition with the 'trust,' simply supplying local manufacturing with light and fuel. Others are in a state where they need money to develop, and their stock is on the market for that purpose. If their oil is to be placed on the market for general consumption, the thing an investor wants to be sure of is, not to pay more for his stock than he is sure he can get for it when the Standard gets ready to buy it in! The trust is willing that small investors shall develop the wells, or sink good money in following false clues—but when the right time comes, they expect to buy up competition, and they usually get what they go after. And there are many ways of choking off competition than by buying up stock. By keeping in view the facts I have stated, some oil stocks might be good investments."

"How about shares in a coal mine?"

"Like oil shares, they are all right, if you are in the 'ring,' or if the mine is situated near a manufacturing town, so that dependence does not have to be

placed upon railroad transportation. Despite the stringent laws in regard to railroads owning mines (or outside business) it is a fact nevertheless that railroads do control the mines along their right of way. An independent company stands very little chance of finding an open market for its product in competition with those owned by the railroads. Freight rates are made purposely high—add to that the probability of not being able to get cars when needed to make shipments—and though the lands are productive, and coal in sight, it might not pay to ship it to market. In the right companies coal stocks are very valuable and safe. Labor is cheap and profits large and sure. During the late strike and lockout, profits amounted to a thousand per cent. It wasn't the coal companies that lost money—they made more profit than they would have, had they continued mining. But you can rest assured that stocks which pay large premiums are not on the market."

"The kind which are on sale are those in which more than a reasonable chance exists for sinking every dollar that is put into them. Mines are being profitably developed and good stocks exist; but the question is, which are they?"

"Gold mine stocks ought to pay."

"True. That is one kind of stock which should pay. Many of them do. Of all the things in the world, gold measured in a standard by itself, the product never fluctuating in value, ought to pay. No firm, company or corporation can control your gold simply because they would have to give you gold for it in buying it!"

"At last I have found out what you consider the best investment—gold!"

"I don't say so! If I imply it, I don't tell you what company I consider safe. Take an old mine which has been producing for years: Will any company guarantee that it will be a producer tomorrow? Is the stock for sale at a figure at which it is profitable to buy? Take a new discovery: geological formations point to a deposit of gold; a company is formed, stock sold, land bought, digging commenced, and thousands of dollars spent in promoting and theorizing. If the theory is correct, your stock is worth something; if a mistake is made your money is lost. There are many 'fake' mining discoveries, plenty of stock is sold for developing purposes, but the money may never get any farther than into the promoters' pockets. The only time stocks are cheap is where there is a chance that they won't be worth a cent. In your case, depending upon certain and quick returns, the only thing you could do would be to buy dividend-paying stocks or buy other stocks with the idea of selling them again at a higher price than you paid for them; because it usually takes years to develop a mine from its embryo state to the bona-fide dividend paying state."

"Well, here is a company which needs money to develop. Its stock is selling for 25 cents on the dollar. It needs a smelter and a small railroad and more machinery. The company claims it has a million tons of rock in sight, which is estimated to be worth all the way from \$10 to \$100 per ton. That surely is an alluring prospect—\$10,000,000 to \$1,000,000,000 in sight! One stands a chance of becoming a millionaire by purchasing stock in that company!"

"Certainly you stand a chance! But not to jump at conclusions: Have you any means of knowing the actual average value of the metal per ton? What is the actual cost per ton for separating the gold from the baser metals and rock? There are thousands of silver and gold mines closed down now because the cost of mining exceeds the value of the product. A gold mine is not all profit; it costs something to dig it out. Gold does not lay in layers like coal, but is sprinkled, sometimes in tiny particles, through huge boulders of rock. You never know how much meat there is in a hickory nut until it is cracked; neither can you tell how much gold there is in a rock until it is ground to powder! And after you have cracked the shell you may discover that you have nothing but a worthless hull."

"I thank you for your explanation, Mr. Warrington. I can readily understand now why you, as a minister of the gospel, are in duty bound to refuse to give the advice I asked for in the first place."

"I am glad if I have been able to show you that it is a minister's duty to preach the word and not act as a promoter of business—especially the sale of speculative stock. One has to work out one's own salvation—therefore it stands to reason that one in justice cannot stand sponsor for another in business unless he is able and willing to make good any losses that may ensue through the actions of 'the other man.'"

Nothing should prevent our Sunday schools from participating in the fall festival for Boys' and Girls' Rally Day. It will train the children in Christian patriotism.

HARD ARGUMENTS.

Coffee Uses Them Whether One Likes or Not.

The ill effects of coffee are present in many coffee drinkers, but some people pay no attention to the warning signals, like dyspepsia, insomnia, nervousness, fluttering of the heart, etc., until coffee finally uses a knock down argument which means collapse on the part of the coffee drinker.

"I am 30 years old and have drank coffee since I can remember until four years ago when I broke down completely with nervous prostration and indigestion. I simply cannot describe the agony I suffered."

"Doctor told me he could not help me if I did not leave coffee alone so I bought some Postum to give it a trial. At first I did not know how to make it and was disappointed in the taste, but after reading the directions on the package carefully, made it right, and then I thought it better than coffee. At that time I weighed 140 pounds and now I weigh 185 pounds, that's quite a gain isn't it? I never have indigestion now and the headaches are all gone and I am otherwise entirely well and strong."

"I never had any troubles that were not due to drinking coffee and these disappeared and health came in their place when I shut off coffee and drank Postum." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

IMPORTANT ARTICLES AND COMMUNICATIONS

THE DISCIPLES' EXHIBIT At the World's Fair.

The committee appointed to report to the Detroit Convention on the subject of an exhibit at the World's Fair next year expressed their belief that it is not only the duty, but it is the part of wisdom for any religious movement, holding a dispensation of truth which the world needs, to utilize every great historical event which may be made the occasion for impressing its message on mankind.

As no provision has been made in all the magnificent group of buildings which constitute the "Ivory City" for one dedicated to Him whose advent into the world has made all this country's progress possible the committee thought that a positive and aggressive type of Christianity, such as that represented by the convention, ought to act independently in erecting on the fair grounds a unique but inexpensive building that would serve the double purpose of affording room for such an exhibit as we may be able to make, and serving as a sort of headquarters and bureau of information for brethren visiting the Fair. A reproduction of some historic building, such as Alexander Campbell's Study or the Cane Ridge church, would attract attention because of its historical character, and need not be costly. Such a building, properly labeled and equipped with maps, charts, pictures of college and church buildings and of the great historic leaders who under God inaugurated the movement and gave it its original impulse, together with tracts, leaflets, books, papers, etc., setting forth the history, principles and achievements of our Restoration Movement, would, they believe, prove to be a most profitable investment.

When the matter was presented to the Convention over \$1,500 was at once subscribed towards the \$5,000 it was deemed wise to raise.

Of course, there are hundreds of people throughout the country who will wish to have a hand in this exhibit. There should be tracts in all the principal languages of earth for free distribution during the seven months of the Fair. There should be files of all our religious journals, pictures of our colleges and leading men of the past and present. And then what a delightful meeting place of friend with friend, through all these months! It is the greatest advertising opportunity, too, we have ever had.

The persons whose names are undersigned were appointed a committee to take charge of this matter, in pursuance of the report adopted. J. H. Allen, 104 South Main street, St. Louis, of the Allen-West Commission Co., has consented to act as treasurer, and will receive and credit all pledges sent to him. But just now additional subscriptions are needed, and these also may be sent direct to the treasurer, or to any of our religious papers, in order that the amounts may be published and the brethren may know how the enterprise progresses.

The pledges should be made as promptly

as possible that the committee may know how to plan its work.

J. H. Garrison, St. Louis.
S. M. Cooper, Cincinnati,
J. H. Allen, 104 S. Main, St. Louis.
Z. T. Sweeney, Columbus, Ind.
W. F. Richardson, Kansas City, Mo.
Committee.

Jamaica Relief Fund.

The Jamaica relief fund grows steadily, but not very rapidly. Over \$4,600.00 has been received. It is coming in at the rate of about one hundred dollars a day. This must continue until the \$10,000 is received. The need of continuing to give for this relief is manifest in the letters just received. October 23d C. E. Randall, speaking of the funds raised, says: "This is good as far as it goes, but it will not go far enough to meet all need." He then goes on to recount the combination of causes growing out of conditions there, which cause the people to suffer. G. D. Purdy, who is about to return to the island, in his last letter, says: "In my last letter from the Island. I read of great suffering, starvation and want on every hand. It is as you said, back at Oberlin and Salisbury Plains they seem to be getting no help and are in a pitiable condition." Surely every church in our brotherhood will want a part in the relief of the terrible suffering in Jamaica. Send all money to Helen E. Moses, Secretary, 152 East Market street, Indianapolis, Ind.—C. C. Smith.

Calamity at the Southern Christian Institute.

Belding Hall, the fine new dormitory for boys, at the Southern Christian Institute, was totally destroyed by fire, together with all its contents, last Monday evening, Nov. 2d. —The rate of insurance for that class of building is so high that the hall had been insured for only \$2,000.—Rooms must be arranged for the boys immediately. Winter is coming on and this requires haste. Churches and societies could aid by sending boxes of muslin for sheets, and cotton blankets. The sheets can be made up in the sewing department there. Send to J. B. Lehman, Edwards, Hinds Co., Mississippi. I know there are many who will wish to aid the Southern Christian Institute in this time of loss and calamity.—We will also need \$2,000 in addition to the insurance, to put this building back where it was. Many churches and individuals will be glad to help in this also. Send offerings for this purpose to C. C. Smith, 1342 Locust street, Walnut Hills, Cincinnati, Ohio. J. B. Lehman writing of the calamity says: "What has caused us anxiety and hard work for four years went into vapor in one short hour."—C. C. Smith.

Illinois Missionary Work.

Illinois is a great missionary field. The door is wide open for us to enter in and do a great work for the Master. We have the plea, the workers and the means. If we do not do this work the Lord will hold us responsible.—On Tues-

day, Nov. 3, our State Board of Missions met in Bloomington in its quarterly meeting to plan for our work in the state. The outlook is optimistic. The indications are that we will do a greater work in Illinois this coming year than we have ever done. We are to give aid to Chicago Heights, South Chicago, DeKalb and Aurora, all new fields. The State Board is relying on the churches for liberal contributions for state work.—We have hundreds of well-to-do members in the state who ought to send in their gifts by hundreds of dollars for this work. There ought to be clubs of five and ten who will agree to support a certain work, make it their personal work, and stay by it till it succeeds. It would be a crown of glory for ten of our members in the state to take Aurora and build up a strong church there. Then another ten to take Elgin and make a success of that work. Brethren, why not do this and be happy, and by doing so make others happy, and lay up treasures in heaven? A hundred brethren ought to write Bro. J. Fred Jones, Bloomington, inside of thirty days that they will engage to do this work.—J. H. Smart, Waukegan, Ill.

A Missionary Church.

On October 4 M. L. Bates, pastor of the Warren (O.) church preached his second anniversary sermon upon "Our One Hundredth Year." On Sept. 3, 1803, the Concord Baptist church was organized. A few years later it passed without change in organization into a Church of Christ. The year's report was encouraging in growth, in numbers, in offerings, and in spiritual life. The additions for the year were 263, the net gain being 190. The roll of active resident members is about 960. The average attendance in Bible school for the year was 394. A Mission Bible School has been organized in the south part of the city. The total amount of money raised for all religious and philanthropic work was about \$7,850. The missionary offerings included in the above amount were almost \$2,000, enabling the church to assume the support of three missionaries, one each under the Foreign, American and State Boards. A lot has been purchased for a new church on the West Side of the city. An assistant for the pastor has been kept all the year. The new year has begun with promise of greater blessings from God for his work here.

Do you want an interesting volume of essays on First Principles? Send for Basic Truths of the Christian Faith.

Let us carry the enthusiasm of the National Convention home with us. At Detroit every one who heard the address of H. D. C. MacLachlan on "The Lion, the Lamb and the Child," resolved that hereafter we would certainly observe the proper training of our children in Home Missions. Let us do so by the proper observance of Boys' and Girls' Rally Day.

The Perfection

of a pure, rich, unsweetened condensed milk is Borden's Peerless Brand Evaporated Cream. It is always available for every use to which raw milk or cream is devoted and is far superior to the average quality of either. Prepared by Borden's Condensed Milk Co.

THAT DETROIT CRITICISM ON THE DISCIPLES AND THE REPLY.

During the convention "an observant city minister of another church" was induced by one of the local pressmen to express some opinions about the visiting delegates. As many of these failed to get the paper and the one in which Dr. J. H. Garrison made a reply, we give herewith the local minister's views, with Dr. Garrison's letter to the editor of the Free Press.

"There seems to be but little of the aggressive enthusiasm which distinguishes the Methodists and the Baptists, nor is there, on the other hand, that atmosphere of quite half-hidden piety which pervades an assemblage of Presbyterians. This is not by way of criticism. The Christians are good people. They are able to sing with a will 'My Faith Looks Up to Thee,' but there appears to be very little of that martial spirit which is necessary to the adequate rendering of 'Onward, Christian Soldiers.' The members, as I understand it, are largely from the south and west, and their religion is what might be called a passively emotional one, not lacking in earnestness, but sweeping along in even, unbroken tenor which wins, if the gaining of a membership of 1,300,000 means anything. At the same time, it is easy to see why the stronghold of the denomination should be in the comparatively languid middle west to the south of us, and why it is not, comparatively speaking, strong in the north.

"I have noticed, too, in some of the meetings, what might be called a cheerful solemnity, and I wonder if the so frequent observance of the Lord's supper has not had this effect upon the people. You know too much stress laid upon one particular thing is never really healthful. Any doctor will tell you that. The ministers? They are good preachers. I am not going to discuss their peculiarities, because I am a minister and know how it feels."

Weak and Strong Points in Christian Church.

To the Editor of The Free Press:

As a member of the missionary convention now in session in this city I was naturally interested in your local minister's sizing up of the religious body which the convention represents. He will pardon me for saying that his sweeping characterizations based on so limited an observation as he has evidently been able to make, reminds one of some of the wholesale criticisms on the American people by some occasional visitor from the Old World who does not get further into the interior than Boston or New York.

A peculiarity of the observations—not to call them criticisms—of your local minister is that what he points out as our weak points are what are conceded very generally to be our strong points. "Aggressiveness" is surely one of our strong points, and as to the "martial spirit" which he does not find in our conventions, it is one of the standing criticisms that we possess too much rather than too little of it. Delegates from the stirring, hustling western states have been smiling audibly at the inference that they represent a "languid" type of civilization or of Christianity. If your observer would observe

a little more critically he would find that the bulk of our membership is in the great central west—among a people representing the most enterprising and aggressive type of our American civilization. He would find, too, that our evangelists are pushing north and east as well as south and west, and everywhere meet with success.

Your observer discovers in our communion service what he terms a "cheerful solemnity" and he thinks that this has resulted from a too frequent observance of the institution of the Lord's supper. It is to be inferred that our friendly critic believes in a doleful "solemnity!" We do not. To us the institution is a sweet and tender memorial of Christ's death and the pledge of his coming again in triumph. It is therefore a solemn, but not a sad service. If any one who witnessed the observance on Lord's day by the large audiences of people in three large churches was not impressed with the solemnity and significance of this service it probably results from a too infrequent observance of the institution. The early church observed this ordinance, not weekly only, but daily, and it did so with gladness—a sort of "cheerful solemnity," no doubt.

Our religious brethren in other churches in your city have treated us with great courtesy and kindness, which are very highly appreciated, and the good-natured criticisms, if they may be so called, to which we have referred, does not diminish our gratitude.

J. H. Garrison.

Detroit, October 19.

Organization of Pastoral Helpers.

During the National Convention at Detroit a conference in the interests of pastoral helpers was held, after which a permanent organization was formed. At the conference Geo. A. Campbell, Chicago; John Pounds, Cleveland; P. H. Welshmier, Canton, O.; M. L. Bates, Warren, O.; A. M. Harvuot, Cincinnati, spoke upon different phases of the needs and advantages of helpers. The work of the School of Pastoral Helpers was explained by A. M. Harvuot and Geo. A. Miller. The testimony of several helpers as to the needs of special training for such work was added. It was voted to ask for thirty minutes on the national program next year at St. Louis to present the claims of this work. A brief constitution was adopted and officers elected.

About forty helpers were enrolled as charter members. All ladies engaged in this work are earnestly requested to send their names with addresses to the secretary, Miss Johnson, and to write her about every three months concerning their whereabouts and desires in the work. In this way, pastors desiring helpers may be put in communication with those available. Do not neglect to do this. Miss Virginia Hearne, Lexington, Ky., was appointed to be the press committee to keep this work before the people in our church publications. The value of the training received at the School of Pastoral Helpers was attested by many who had taken the work there. The president, A. M. Harvuot, will gladly give information about it. The winter term beginning January 5th, 1904, is a good time to enter.

The annual meetings of the Pastoral Helpers' Association will be held in con-

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nection with the National Christian Missionary Convention. Officers will be elected at that time. The following are the officers elected for 1903-1904: President, Mrs. N. H. McCorkle, 345 Orange street, Cleveland, O.; first vice-president, Miss Lottie Nichol, 617 Richmond street, Cincinnati, O.; second vice-president, Miss Nancy Gordon, Lexington, Mo.; secretary and treasurer, Mary A. Johnson, 315 Porter avenue, Warren, O.

Dedication at St. Elmo, Illinois.

It is less than two years since the Christian church at St. Elmo, Ill., was organized. And yet in that time they have purchased a lot and built them a neat, comfortable, commodious and modern house of worship.

They only number thirty-six members. Lord's day, Nov. 1, was the time set for its formal opening and dedication.

On arriving at St. Elmo we found a very beautiful house, built of brick, stone and slate, with Sunday school rooms, baptistry, robing rooms, corner entrance with vestibule, etc., and is first-class in all of its appointments. Bro. E. S. Thompson is its hard-working and very successful pastor.

There was an indebtedness of \$4,000 to provide for. During the day and night service the entire amount was raised, and there was great rejoicing.—L. L. Carpenter, Wabash, Ind.

Entered Into Life.

The sad news comes of the death of Mrs. Dutt, wife of Pastor Meade E. Dutt of Girard, Ill. The Christian Century extends its sympathy to Bro. Dutt in his hour of sad bereavement.

News comes of the death of Bro. John Whalley of Chester, England, on October 17th. Bro. Whalley was a prominent member of the Chester church for many years, and his loss will be felt not only by that church, but throughout the English brotherhood of the Disciples.

Carrie Sue Comstock, the youngest daughter of Mr. and Mrs. James C. Sellers, Oskaloosa, Ia., passed away at her home, 4729 Indiana avenue, Chicago, Ill., after a brief illness.

The Invitation.

Walter G. Menzies.

Come unto Me
Lay down thy weary burden.
Come unto Me
And I will give you rest;
Come unto Me,
Come take my yoke upon Thee;
Lay down thy weary head
Upon My breast.

Out on the wilds
As wandering sheep I seek thee;
Strayed from My side
On mountain paths so cold;
Return to Me,
I'm longing to receive thee—
What joys in heaven,
When safe within the fold.

If Thou wouldst know
Thy sins to be forgiven;
Receive My Word.
The truth shall make you free;
Give Me thine heart,
I'm waiting to receive it;
Arise, take up thy cross
And follow Me.

State Missionary Notes.

T. A. Abbot.

We were in hopes, from the number and power of the influences working in favor of the State Mission Collection Lord's day, Nov. 1, prominent among which was the great State Mission number of *The Christian Century*, that we would be able to report a great in-rush of funds to the treasury the very first week. But the weather, oh, my, how it did rain and rain and keep on raining till the poor day was soaked from one end of the state to the other, and our expectations were all washed away. Little, very little, money has come in, so little, in fact, that it is practically none, and your board finds itself in the severest straits. Beginning the year as we did with only \$7.77 in the treasury, we were cramped right from the start. We wanted to plan our work in a manner worthy of our great people and the greatest cause on earth, but determined to wait for the results of the state offering. —We are not in despair—never think it for a moment—we have confidence in the great brotherhood of the state. We have asked you for \$10,000 for State Missions this year and we have faith that you will give it, but we need a great big generous slice of it now. Our plan waits your action; it is your move, a great big generous response on the part of the churches means the greatest year's work our state has ever done. Now will you not take up the matter immediately and raise the very biggest offering for State Missions your churches have ever given.

The work of last year should be an inspiration for this. Bro. A. B. Jones, former corresponding secretary, after reading the reports carefully says: "I have just read the 'Missouri Message,' proceedings of the state convention, your board's report, etc. Allow me to congratulate you on the enlargement of the work. It is time now to place first emphasis on State Missions." We thank Bro. Jones for his good work. Coming from one who has been in intimate association with the work in the past it is all the more appreciated.—"It is time to place first emphasis on State Missions." Never was truer word spoken and we must listen and heed it. Other states are realizing it and rolling in great offerings, making it possible for the state boards to do magnificent work. Missouri must not be laggard. We have a great, grand, magnificent field for work; the harvest was never riper or more ready. Let us have an immediate "long pull, strong pull, and a pull alto-

gether."—Our men are all at work; great results are coming from their work. More men are needed; greater work can be done. "Awake O Zion, put on thy strength." If you did not take the offering last Sunday, take it next.

311 Century Building, Kansas City, Mo.

Why Observe Boys and Girls' Rally Day?
C. M. Kreidler.

1. For the sake of our country. Our country is the greatest mission field on the globe. It enjoys the unique distinction of being at once both a home and a foreign mission field. Within our borders are to be found representatives of fully 75 different nationalities. Adding to these our own dusky wards in the south land and the Indians indigenous to the country, we may truly say that ours is a population of marvelous variety. Hence we are justified in saying that America holds the key to the evangelization of the world. This is true because she is the great "leavener" of the world destined ultimately to send the leavening influence of Christian thought, Christian institutions and Christian lives throughout the whole world. This is true because she is the base of supplies for all foreign missionary work contributing, for years past and years to come, the great majority of the men and women with which to evangelize the world.

2. For the sake of our children. Rally day is pre-eminently a training day for our children.

(a) It trains them in Christian patriotism inspiring them with the new motive of a love of country for Jesus' sake. It "entwines the flag about the cross" and in doing so inculcates a far higher type of patriotism.

(b) It trains them in missionary education and activity thereby contributing to their symmetrical missionary development. It teaches them that our various missionary interests do not antagonize each other, but supplement each other, thus developing them into well-rounded, enthusiastic workers for the conversion of the world.

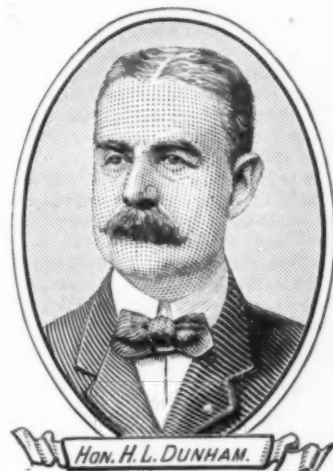
(c) It trains them in our special religious plea. This rally day will be to our children what the great feast days were to the Jewish children. It will be an occasion for education in the history of "our movement" and the cardinal principles for which it exists.

3. For the sake of "our plea." We believe that we have a plea admirably adapted to America and the American people. Being a plea for unity, it sustains a marvelous fitness to the heterogeneous classes with which our country is peopled. It meets them where they are and unifies and uplifts them irrespective of their nationality, cast or creed. Again, it is adapted to the democratic spirit of American people and American institutions. It is a plea for religious liberty advocating distinctively a people's movement and proposing a church "of the people, by the people and for the people." Such a plea cannot but harmonize with the very spirit of our nation.

Notwithstanding all the foregoing we are still largely a provincial people. It is a truth that three-fourths of the United States is missionary territory for us even yet. To help rescue us from this condition we need to "push home missions

NATURE'S GREATEST AID

An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.:



Dover, N. J., Nov. 12th, 1902.
I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in *The Christian Century*.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

to the front to stay." But a most potent factor in accomplishing this latter result is this special children's day for home missions. We need to give the children a chance and see the wonderful result which they will achieve.

So, then, for the sake of "our plea," for the sake of our children, and for the sake of our country let us observe boys and girls' rally day for America.

HOME AND THE CHILDREN

Friendship.

What is the best a friend can be
To any soul, to you or me?
Not only shelter, comfort, rest—
Immost refreshment, unexpressed.
Not only a beloved guide
To thread life's labyrinth at our side,
Or with loves torch lead on before,
Though these be much, there yet is more.

The best friend is an atmosphere
Warm with all inspirations dear,
Wherein we breathe the large, free
breath
Of life that hath no taint of death.
Our friend is an unconscious part
Of every true beat of our heart;
A strength, a growth, whence we derive
God's health, that keeps the world alive.
—Lucy Larcom.

The Rule of Three.

Three things to govern—temper,
tongue and conduct.

Three things to live—courage, gentle-
ness and affection.

Three things to hate—cruelty, arro-
gance and ingratitude.

Three things to wish for—health,
friends and a cheerful spirit.

Three things to fight for—honor, coun-
try and home.

Three things to admire—intellectual
power, dignity and gracefulness.

Three things to think about—life,
death and eternity.

Grumbleyboy and Smileyboy.

In the Jones house there were two small boys, Johnnie Grumbleyboy and Johnnie Smileyboy, but no one ever saw both at once. At first they hardly realized, this little boy's father and mother and Aunt Emma, that there were two boys; but when one morning a little chap came down to breakfast with a big frown on his face and blue eyes that were so cross that they looked nearly black, and when pleasant remarks from the family had no effect in making the boy look pleasant, they were obliged to make up their minds that a strange little boy had come to take the place of their pet. So they treated him with all the ceremony necessary with a stranger, and pretty soon he found himself feeling strange and queer.

But he wouldn't tell anyone that he felt strange. Not a bit of it. He was not that kind of a boy. When he came down feeling that way, why, everything was wrong. The oatmeal was too salty, his milk didn't taste right, and his egg was boiled too hard. And he just didn't want to wear his old cap to kindergarten. It wasn't comfortable at all.

This sort of thing went on for some time, until Aunt Emma made up her mind that some remedy must be thought out. The mornings when Smiley Johnnie came down there was the happiest little boy around the house all day and home was a very different place from what it was on Grumbleyboy's days.

So Auntie thought and thought, and one day when Johnnie came down, and it was the Grumbleyboy Johnnie who climbed up to the seat beside father, he

found a great change in the atmosphere of the family table. Usually when he came down looking frowning and sour and complained about everything, the kind members of his family tried to persuade him by cheerfulness that things were not as far wrong as he thought them. But to-day it was different.

"This hominy is too hot," piped a small voice.

"It is entirely too hot," Aunt Emma agreed, sulkily.

"Mine's burning my mouth," mother said, sadly.

"Mine's simply scalding," growled father.

Grumbleyboy looked up, surprised, and for five minutes there wasn't another word said.

Then came the boiled eggs and toast. "My egg's too hard," growled Grum-

bley before he thought, just because he was in the habit of saying it when he felt cross.

"So's mine," wailed auntie.

"And mine," sobbed mother.

"Mine's like a rock, it's so hard," growled father.

Grumbleyboy could hardly keep from smiling, it was all so like the good old story of Silverlocks and the three bears, but he'd come downstairs feeling cross, and it was his habit to stay cross.

And then the finish came when some lovely hot griddle cakes were brought on, Grumbleyboy wanted to complain, just because he felt like it, so after he'd poured maple syrup over his cake he touched it with his fork and grumbled: "These cakes are tough."

"Aren't they? sighed Aunt Emma.

"I can hardly cut mine," wailed mother in a tearful voice.

Father started to cut his just then and so did all the others, and at the same time father growled:

"Shame to send such tough cakes to the table," and the cakes simply fell apart on their forks, and everybody burst into a roar of laughter.

After that, when by chance the Grumbleyboy appeared at breakfast it was enough for auntie to say:

"Hello, are your cakes tough this morning, boy?" to break the clouds and bring back the sunshine.—The Examiner.

The Best Mother.

That is a beautiful story told by some one in Baltimore of three little maids who were going home from school one day. As they were riding out on the suburban car they swung their school bags, evidently to emphasize the opinion they held of their mothers.

One exclaimed enthusiastically. "My mamma has been abroad three times and can speak French just the same as American."

"My mamma can play everything on the piano—marches and all," said the second.

The third looked dreamily but pleasantly out of the window and said slowly: "I don't know that my mother can do anything, but, oh, she is such an awfully good mother to me."

Boy's Thanksgiving Dinner.

An eight-year-old lad was asked to write out what he considered a good dinner bill of fare for Thanksgiving and here it is:

Furst Corse,
Mince Pie.
Sekond Corse,
Pumpkin Pie and Terkey.
Third Corse,
Lemon Pie, Terkey, Cranberries.
Fourth Corse,
Custard Pie, Apple Pie, Mince Pie,
Chocolate Cake, Ice Cream and
Plum Pudding.
Desert.
Pie.

The Home Board has had to print the third edition of the exercise for Boys' and Girls' Rally Day. We believe it is going to be more largely observed than ever before. No live superintendent will deprive his school of the privilege and inspiration of this day.

A Boy's Answer.

In an Illinois town recently a man by the name of Corn was married to a lady by the name of Wheat. The choir sang, "What shall the harvest be?" A boy in the gallery yelled out "Nubbins!"—and they cast him out of the synagogue.

Masticated Her Food.

A little girl was overheard talking to her doll whose arm had come off, exposing the sawdust stuffing: "You dear, good, obedient dolly, I knew I had told you to chew your food fine, but I didn't think that you could chew it so fine as that."

If you have not yet ordered your exercises for Boys' and Girls' Rally Day, do so at once. Do not neglect this Home and State Missionary training of the school. The future church should love and support Home Missions far more than we do now.

Three things to avoid—idleness, loquacity and flippant jesting.

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NEWS AND NOTES

Send for sample copy of Bible School
Quarterly.

Are you looking for a Christmas pres-
ent? Send for a copy of Altar Stairs,
beautifully illustrated and handsomely
bound.

H. L. Willett lectured in Cleveland, O.,
last week.

S. D. Dutcher is assisting J. T. Ogle
in a meeting at Guthrie, Okla.

W. R. Gill is in a good meeting at Con-
way, Iowa, with good interest.

I. W. Kilborn leaves Washington, Ill.,
to accept a call to Keokuk, Iowa.

E. L. Powell is assisting pastor A. W.
Taylor in a meeting at Eureka, Ill.

Samuel B. Moore of Hammett place,
St. Louis, reports additions at every ser-
vice.

L. C. Harris late of Blue Hill, Neb.,
now of Corning, Ia., is available as pas-
tor or evangelist.

S. W. Crutcher has received a unani-
mous call to remain at Lamar, Mo., at an
increase of salary.

Frank G. Tyrrell is assisting E. T. Mc-
Farland of the Fourth Church, St. Louis,
in evangelistic meetings.

N. G. Brown, Marion, Ia., called on his
way from the East, where he filled Sun-
day engagement after the convention.

C. H. Perry, formerly state evangelist in
Illinois, is engaged in business in St.
Louis, but desires to re-enter the field.

President Albert Buxton reports an at-
tendance of nearly 150 students at Dex-
ter (Mo.) Christian College, for the first
quarter.

G. B. Stewart, pastor of the West Side
church, Dayton, Ohio, is preparing for
revival services to follow the week of
prayer, a feature of which will be a
class for personal workers.

West End church, St. Louis, is grow-
ing stronger under the ministry of F. C.
Nichols, a student in Barnes Medical
College.

Pastor Philip Evans of Craig, Mo., has
organized a boy's club for general cul-
ture. It has in it the element of great
promise.

Evangelist H. C. Patterson is having
a most excellent meeting at Centalla,
Ill. Thirteen added first week, 11 con-
fessions.

Central church, Moberly, Mo., James
N. Crutcher, pastor, held a re-organiza-
tion and ratification meeting Tuesday,
Nov. 10th.

The church at Milton, Iowa, has two
brass chandeliers, each with four lights,
which they will sell for half price. Write
Irvin T. Le Baron.

A. L. Ward has closed his work at
Lawrence, Kan. He will take a short
vacation before locating. He can be ad-
dressed at Arcadia, Kan.

The Parker County Convention was
held at Boone Grove, Ind., October 30.
J. H. O. Smith, L. R. Hotelling and J. R.
Thompson were the speakers.

L. A. Winn has resigned at Milton,
Ind., to take effect the first of the year.
A good opening for a good preacher.
Bro. Winn will go to Brookville, Ind.

Elmer Ward Cole has resigned at
Falls City, Neb., after four years of
successful work. Bro. Ward accepts a
call to Hutchison, Kan., where his field
of usefulness will be greatly enlarged.

B. F. Stallings, Valley Center, Kan., is
in a meeting with Singing Evangelist
Eva Garten. "She is a good singer and a
good Christian woman. Her address is
1435 So. Topeka avenue, Wichita, Kan."

Chairman O. W. Stewart's dates are
being taken at a rapid rate. Already
they are promised as far ahead as De-
cember 20, when he is to be at Toronto,
Canada. Large crowds are greeting
him.

John L. Brandt, First church, St. Louis,
Mo., is giving a series of Sunday even-
ing discourses on the Apostle Paul. The
auditorium has been enlarged and re-
furnished to afford adequate accommo-
dations.

F. N. Calvin is overwhelmed with work
in his new field, at Compton Heights, St.
Louis. He conducts a mission study
class and teaches the Sunday school les-
son after the prayer meeting every
Wednesday.

The Christian Century Bible School
Quarterly has given excellent satisfac-
tion during the past year. The high
grade of work which has characterized it
during the past year will be maintained
during the year 1904.

P. J. Rice, South Bend, Ind., is giving
a series of Sunday evening addresses to
young people on the life of Jesus. Some
of the subjects are Jesus at Nazareth
or Preparation for Life, Jesus' Baptism
or Entrance Upon Life's Career.

After five years faithful ministry,
which resulted in over 400 additions to
the Bellflower church and other churches,
John H. Swift has resigned the work
and will be open Jan. 1, 1904, for either
regular or evangelistic work. Write
him at Bellflower, Ill.

Miss Bertha Clawson of Japan ad-
dressed the annual meeting of the Wom-
en's Missionary Social Union in St. Louis
last Thursday at the Grand Avenue Pres-
byterian church. She was received with
enthusiasm. Mrs. F. G. Tyrrell gave a

Japanese Tea at her home on Friday, to
which all C. W. B. M. women were in-
vited, and which was addressed by Miss
Clawson.

O. A. Bartholomew and wife have re-
turned to St. Louis after four months
spent in visiting fifteen churches in Ne-
braska, Ohio, Kentucky and Chicago.
Mr. Bartholomew preached twenty-five
sermons and reports royal entertain-
ment. They are at home at 1743 Marcus
avenue.

Bro. Newman sends us a very inter-
esting report of the Virginia work. A
most successful convention was held at
Seventh Street church, Richmond. Sev-
en hundred additions to the church as
the work of the missionary society.
Over \$6,000 raised by State missions
during the year.

A. R. Adams' four months work with
the First church, Knoxville, Ia., shows
the following results: Twelve additions
to the church, Endeavor society organ-
ized with thirty-six members; Sunday
school increased from 19 to 89 scholars;
the building painted and improved and
all apportionments met in full.

Classified documents appropriate to
Thanksgiving and the opening of Con-
gress will be sent in a subdivided en-
velope to all who send ten cents to the
International Reform Bureau, 206 Penn-
sylvania avenue, S. E., Washington, D. C.
They will be helpful not only to preach-
ers, but also to Bible class teachers and
many others.

Ex-Senator Thurston has been engaged
by the National Liquor Dealers' Asso-
ciation as its Washington lobbyist to
checkmate the "Christian lobby," espe-
cially to offset the recent forward move-
ment of the International Reform Bu-
reau, whose building they propose to
overshadow with a costlier building,
more fully manned and equipped. Unfor-
tunately, at this very time the financial
support of the reform "firing line" is
falling off because of the slight shrink-
age in business and the forces will have
to be decreased unless the financial am-
munition is increased. Let the challenge
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tian, citizen to come to the support of the bureau and its allies, the national legislative agents of the W. C. T. U. and the Anti-Saloon League.

Our readers will be interested in reading the special article on "Business Methods Applied to Church Work," in the present issue, in which it is shown how Prof. Ott of the Open church, Chicago, has made a very practical use of the "follow-up system." We shall be pleased to hear of any new plan of work which has been a help and a success.

We have received a quarterly report of the church at Sedalia, Mo. The work under the pastorate of J. M. Rudy is encouraging. All departments of the work show a vigorous and healthy growth. There have been fourteen additions. A Brotherhood of Andrew and Phillip, a choir, a Young Men's Club and a Sunday School Council have been organized, all of which promise much for the future.

C. A. Young is assisting H. C. Holmes of Fairbury, Neb., in a short meeting. Three services are held each day. The first at 7:15 a. m. is made up of Christians only. The afternoon service is made up of attendants of all the churches of Fairbury, many of whom are not members of any church. The night service is attended by people of all classes. In spite of heavy rains the outlook is encouraging.

The Central church, St. Louis, Howard T. Cree, pastor, has a social hour once each month immediately after the regular prayer meeting. The ladies serve light refreshments. A special committee has been appointed to locate a work in the neighborhood of the church, so the field will not be left wholly vacant when the congregation moves. Twenty-five thousand dollars has been pledged toward the new building.

An appeal for the suffering people of Macedonia has been issued as follows: It is estimated that as many as a hundred thousand homeless people, largely women and children, are threatened with death, many having already succumbed to exposure and starvation. The cold of a rigorous winter is already upon the country. Practical arrangements for relief are being made, similar to those which several years ago successfully collected and distributed more than a million dollars without loss or delay to save the survivors of the Turkish massacres

in Armenia. Donations are to be sent to Kidder, Peabody & Co., Bankers, Boston, Mass.

EVANGELISTIC NOTES.

I. H. Fuller, Lenox, Ia., reports eleven additions in a meeting of two weeks; one confession last Sunday.

Will J. Slayter, Worden, Ill.—Meeting still in progress. Forty-eight additions. Bro. I. N. Jett is assisting.

J. A. Clemens has been at Assumption, Ill., one week. Seven additions. Good prospects. Meeting continues.

J. L. Thompson, Hebron, Ind., writes: "Seven baptisms. Ten days' meeting at Hurlburt Station; thirteen confessions."

A. W. Taylor, Eureka, Ill., reports ten young men baptized. Of thirty-three confessions last year, twenty were young men.

D. Errett, Salem, O., reports ten additions since October 1st. Offering for state missions, \$85.00—advance of any former offering.

Additions reported last week: By baptisms, 1,948; by letters and statements, 527; from denominations, 179; total, 2,654. M. S. Buckley.

Randolph Cook has just closed a meeting with Pastor F. H. Groom, Pryor Creek, I. T. Twenty-four additions, fourteen by confession. The cause greatly built up.

Irvin T. LeBaron, Milton, Ia., closed a four weeks' meeting, assisted by D. L. Dunkelberger. Nine additions; five by confession. Bro. Dunkelberger's work is highly commended.

C. E. Hunt has closed a meeting at Taggart, Mo. Forty-eight additions, 12 by confession. Church reorganized. Money raised for a preacher. He is now in a meeting at Kidder.

S. D. Dutcher has just closed a meeting at Oklahoma City. Fifteen hundred calls were made; twenty-six additions. At the close of the meeting a free-will offerings of \$700.00 was made.

S. A. Ennefer, Edinburg, Ill., has closed a good meeting. Five confessions and one added by statement. E. D. Turley led the singing. Bro. Ennefer can assist some church in a meeting. Write him at once.

Audiences and interest are increasing in the meeting at Fourth church, St. Louis. E. T. McFarland, pastor, assisted by Frank G. Tyrrell; Mrs. Chas. H.

Green, Jr., soloist. One confession on Friday night.

G. D. Edwards, pastor at Nevada, Mo., reports an excellent meeting just closed. Professor C. M. Sharp of Columbia, Mo., did the preaching and Bro. Billingham of Mansfield, Ohio, conducted the song service. There were eighty-nine additions.

Phillips Evans, Craig, Mo., reports meeting at Rock Port, Mo., closed. Thirty-six additions. D. W. Conner, district evangelist, did the preaching. Singing led by G. A. Butler, the noted blind singer of Mound City. They will begin a meeting at Craig, Nov. 8.

Calls have come to Miss Clara Barton for Red Cross service, and she may go in person. She says: "I may feel it my duty to go." The rules of the British Red Cross do not admit of relief movements except in case of actual war, and then only under military direction. But the British society will co-operate informally and is in communication with Miss Barton by cable.

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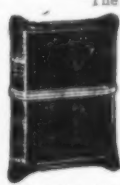
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CHICAGO

The First church will entertain the Disciples' Social Union at their next meeting, sometime in January. Four added recently.—The Ashland church is in a good meeting. Pastor Finley is preaching, assisted by Singing Evangelist, Mrs. Vernon Harrington of Des Moines, Iowa. Eight additions to date.—Garfield Boulevard pulpit is supplied by Dr. W. H. Gibson during the continued absence of Bro. Updike, who is ill and resting at his home in Ohio. Bro. H. A. Easton is assisting in a meeting at Minneapolis.—Douglas Park reports one confession. The Ladies' Aid has painted the walls and ceilings.—Z. T. Sweeney preached at the Jackson Boulevard church to a large and appreciative audience.—Monroe Street received two by letter.—Kendall Street had two additions recently, one by confession.—The Metropolitan is planning to put up a four-story building. They met in their lecture hall last Sunday. Seventeen additions since last report.—A. J. White occupied the pulpit at the North Side church. Bro. Brown is threatened with pneumonia.—“The Evanston Christian church was organized about six and one-half years ago, and has kept up a ceaseless struggle for existence ever since. There are at present eighty-six resident members. Evanston is a peculiar place with a peculiar people. Wealth and social position are magnified by the majority at the expense and neglect of things spiritual. Their attitude toward the churches of the town seems to be to the church that hath it shall be given, and to the one that hath not it shall be taken away even that which it hath. The stream of patronage is continually toward the wealthy and influential congregations. This fact has made the progress of our organization very slow. But we confidently believe that a brighter day is dawning. A centrally located lot has been bought, and paid for out of a building fund which was created about three years ago, and which has been persistently pushed since that time, with just such an end in view as has recently been accomplished. The members have already pledged nearly \$2,000 in definite and conditional pledges. We have planned a \$15,000 building, but in order to escape some of the calamities that have overtaken others of our church-organizations in Chicago it is proposed to build only the chapel part at present, which will cost about \$5,000, and seat about 250 people. Brethren, we need your prayers, and your assistance. This is the most critical time in our history as a church.”—The Hyde Park church for the past year shows a very interesting growth in that congregation, both in numbers and in gifts. The offerings for missionary work have been as follows: To city missions, \$90; to general home missions, \$60; to foreign missions, \$60; to church extension, \$45; to religious education, \$12; to the support of a girl in India, \$30; Children's Day

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for foreign missions, \$25; C. W. B. M. Day offering, \$10; Burgess Memorial fund, \$25; C. W. B. M. dues, \$50, making a total of \$407 for mission work during the past year. The church is now engaged in the perfection of a plan of Sunday school instruction which promises a marked improvement over the work hitherto done. A pamphlet outlining the courses to be pursued is to be issued soon. Professors McClintock and Willett are co-operating with Dr. Ames, the pastor, in this plan.

J. H. O. Smith gave an address before

the Ministerial Association on The City church.—At meeting of Missionary Society Nov. 2, 1903, the following were Mrs. M. M. Herrick; for two years: C. Bushnell, E. B. Witmer, W. C. Sickel; for one year: W. P. Keeler, C. R. Wakeley; corresponding secretary, A. Larabee; treasurer, W. G. Sickel. Board for three years: S. J. Chapman, Paul Harris, Mrs. M. M. Herrick. For two years: C. Bushnell, E. B. Witmer, W. G. Sickel. For one year: W. P. Keeler, C. R. Wakeley, Bruce Brown. Trustees: H. J. Ralph, W. R. Faddis, Chas. A. Cook.

CORRESPONDENCE

Joplin, Mo.—Great meeting. Three hundred and twenty-five additions. Will continue. Harlow and Ridenour, evangelists. W. F. Turner, pastor.

Warrensburg, Mo.—Sixty-seven to date; forty-five Sunday; thirty-two of them confessions. Sixteen hundred packed in the church Sunday night. Denton a splendid yoke-fellow. Wilson and McVay, evangelists.

Baltimore.—We commenced our meeting yesterday (Sunday, Nov. 1). I am doing my own preaching. We had two confessions in the morning service, and three at the night service, all of them heads of families. This is the third meeting I have held in the church with home forces. We had about 100 confessions in the first two. We hope for better results in this meeting.—J. O. Sheldene.

Twin City Items.

The monthly meeting of Twin City Christian Ministers was held Monday afternoon at the home of A. E. Major, Minneapolis. All our pastors were present and also some of their wives. We have two churches in each city. The reports from all these fields indicate encouraging growth. Bro. Abberley is in a meeting with his own church, the Portland avenue. Twenty-three added; three by baptism. Bro. Osgood reports seven added by letter since Oct. 1st, and the largest, bible school of any of our four churches—171 last Sunday. A. D. Harmon reports four at the first; St. Paul, two by baptism. And there have been eight added by letter at the Central

since October 1st. J. H. Bicknell, our new state evangelist, is now at work in Winona, after putting the church in order at Madella and leaving arrangements for preaching once a month.—C. C. Davis, 89 Leech street, St. Paul, Minn.

Cleveland and Vicinity.

District No. 20 of the O. C. M. S., held its annual convention with the church in Lorain, Oct. 29-30. About 100 delegates enrolled. The program was good throughout. There are about 45 churches in the district, a number of them small country churches. The C. W. B. M. session was one of the very best of the meeting. Several very excellent addresses were given on Sunday school work, notably one by Prof. H. C. Muckley of Cleveland on "What a Teacher Ought to Know." V. G. Hostetter is pastor of the Lorain church and is doing a very promising and effective work. He and his people made the convention very much at home by their ample provision for the needs of their guests. Garry L. Cook, who did an excellent work as Bro. Hostetter's predecessor, is continuing his studies in Hiram and preaching for neighboring churches. They are reducing their church debt and meeting current expenses successfully. Lorain is growing rapidly and presents a fine field for our work.

The church in Elyria is doing well under John P. Sala. He will hold a meeting with home forces in January. The church fosters the work at a mission point near by where twenty additions

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have recently been gained.—F. D. Butchart is the energetic pastor at Chagrin Falls. They have just finished paying the debt on the church property. A boys' club has been started which promises great usefulness.—W. F. Rothenberger of Ashtabula made an excellent address at the convention of the church on "Church Finances." The church at Ashtabula is facing the necessity of a new building.—The church at Geneva has recently paid off \$1,700, the remainder of the debt on the church property. Under H. L. Atkinson this church is making a fine growth.—C. A. Freer finds his work in Collinwood developing in a very encouraging way. The Sunday school reached the highest point in its history Nov. 1st under the stimulus of the Red and Blue Contest. A meeting will be held in January with W. E. M. Hackelman leading the music.

E. P. Wise has inaugurated a Boys' work in the Cedar Avenue church, Cleveland, from which he hopes for much. In the eighteen months of his pastorate there about 70 persons have been added to the church.—Special meetings are being held at the German Mission on Birch street by the pastor, William Kraft. There have been nineteen additions thus far, eleven of them by confession and baptism.—There have been three additions at Lakewood since the last letter, one of these by baptism. This church is growing rapidly and will soon reach the point of self-support.—Edgar D. Jones reports increasing audiences and a fine outlook at Franklin Circle. This is one of our great missionary churches. There have been four confessions at Dunham Avenue church recently. The Sunday school maintains a high average, and in the system and thoroughness of its work is one of our best schools. The pastor, J. M. Grable, is recognized as one of the best among leading Sunday school workers.—The Euclid Avenue church makes most effective use of the stereopticon in the Sunday school review, and the C. E. missionary meetings. The large and enthusiastic Endeavor society of this church is branching out on lines of aggressive work for Christ. Meetings are held in Rescue Missions and Bethels. This is real Christian Endeavor, and is a move out of the entrenchment onto the field, which ought to be imitated in every Endeavor society.—S. H. Bartlett, the Ohio state secretary, reports the most hopeful outlook for Ohio missions that we have ever had. It is believed that the Ohio Day offering will be far in excess of what it has ever been.—The church in Glenville is enjoying a steady growth. The Sunday school revival is on and the Sunday school is increasing rapidly. The pastor is being assisted in special evangelistic services by G. W. Moore of Akron. The meeting starts with excellent interest and the prospects are bright for success.—M. B. Ryan.

Bible Study and Personal Experience.

The American Institute of Sacred Literature desires to announce the publication, November 15, of an address by President William Rainey Harper of the University of Chicago on "Bible Study and Personal Experience." The address was delivered in October, 1903, before the Young Men's Christian Association of Chicago and the Illinois Association of Baptist Young People. The Institute



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ADDITIONAL NEWS-NOTES.

Dowie has failed miserably—as he was bound to fail—in his “attack” on New York. He and his followers have returned to Chicago.

J. H. Morhorter has closed his work at Boston and has accepted a call to Pueblo, Colo. Bro. Morhorter has done a good work in the East and we are sure the West will give him a royal welcome.

While many fears have been aroused by an operation for removal of a growth in the Emperor of Germany's throat, a report of a great advance in the treatment of cancer comes from Germany, a physician having found a serum with the power to destroy cancer cells under certain conditions.

W. Montana Jordan has resigned at Helena, Mont., after five years of faithful work. A large debt has been entirely paid and the church was never so prosperous as at the present time. Bro. Jordan has been a tower of strength to the cause in Montana, and they will make a great mistake if they allow him to leave the state.

The news of the week is the revolution whereby Panama is separated from Colombia and the new government's recognition by the United States. In the nature of things this had to occur or Colombia had to refrain from its selfish blocking of the canal scheme. Private interests cannot forever stand in the way of the world's progress.

England's “three per cent philanthropist” is dead. Lord Rowton had the right idea. Through his company he made it possible for many a hard-working, but heavily handicapped man to live in some decency, when otherwise he would have been driven to the slums. His lordship did not believe in free charity, but was content with 3 per cent on his capital. All other profits he devoted to improvements.

Mr. H. F. Cope has suggested to the Chicago Baptist preachers that they employ a press agent. That would be of little value unless editors of daily papers could be converted to having some man on their staff who has a knowledge of and is sympathetic to religious thought and action. Any Chicago paper which would employ a competent religious editor instead of mere reporters would find it worth while.

Dr. Parkhurst, commenting on the Tammany victory, said: “Whether Sodom was as bad as New York or Philadelphia we have no means of determining. The Lord would not have destroyed it if he had not felt himself under moral obligation to—which is, in a way, a pleasant thing for us to reflect upon just now.

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If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

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MRS. M. SUMMERS, Box 208 Notre Dame, Ind., U. S. A.

God's reason for destroying was not that there were so many wicked persons in it, but that there were so few of the other kind.”

Some interesting things are developing in Chicago as the result of the six weeks' “graft” investigation. This is the most thorough probing that has ever been made and the stench of municipal corruption is arising from unexpected quarters. Prominent officials realize that fire is striking dangerously near. Some men may be taking a hand in this investigation for political effect or to divert attention from their own short-comings; but others are desperately in earnest in this whole matter and are determined that it is about time for Chicago to adopt a different code of political ethics. President William Kent of the Citizen's Association declares that there is criminal alliance between the police and criminal classes. Miss Jane Addams of Hull House, assisted by Chicago women, is organizing to provide houses for unfortunate women who testify and who desire to reform. Temporary headquarters are provided for them at Hull House. Already a number of vile resorts have been closed and a number of saloon licenses have been revoked.

National Evangelism.

A quorum of the members appointed by the Detroit Convention met at the Central church, Des Moines, Iowa, Nov. 4th, and organized the Board of National Evangelism.—The idea of a committee or separate board to promote general evangelistic effort among all the churches, support capable evangelists in new fields, and establish a bureau of information for churches and preachers has been mooted several years; but Bro. Breeden has secured its recognition and the appointment of a board. The following officers were elected. H. O. Breeden, president; D. F. Givens, recording secretary; E. A. Nye, treasurer, with headquarters at Des Moines.

A national secretary will be announced soon. The Board has begun to enroll our evangelists and will give information to churches seeking help. It will strive to arouse pastors to hold protracted meetings in their own or other congregations,

and to encourage churches to allow their pastor to further the cause of Christ in this way.—There can be, and ought to be, five thousand gospel meetings held by our people in America this fall and winter. Such a movement would then enlist but half of the churches and our pulpit force. As a people, the Disciples of Christ are evangelistic, and to lose the spirit of propaganda or smother the desire to save the world, is to forfeit our claim to be loyal to the Head of the Church, who said: “Go disciple all nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit.”

This movement is one of supreme importance, for upon successful evangelism depends all our missionary and benevolent enterprises.

In gatherings multiply churches; increase in the number of churches swells the offerings to all the funds of the societies.—Address all inquiries to H. O. Breeden or D. F. Givens, Des Moines, Ia.

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poison through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves, naturally and healthfully, without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 62 Seneca Building, Buffalo, N. Y.

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Preaching Christ to This Age.
James Smail.

What shall we preach? This is one of the much discussed themes of our times. Whatever be the answer, it is certain this is an age that needs the gospel as much as any preceding age. Christ is the never-changing theme of the Christian pulpit.

We are apt to be poor judges of the age in which we live. We are too near it to tell its characteristics or know its spirit. I think, however, we can see three tendencies: (1) There is a tendency toward Christian union; (2) there is a tendency toward aggressive evangelism; (3) there is a tendency toward the personal Christ.

"What think ye of Christ is the test
To try both your work and your scheme;

You can not be right in the rest
Unless ye think rightly of him."

These are the three things that have made our movement the winning and glorious movement it is. How shall we preach Christ to this age?

1. Preach him as the first and the last. Nothing came before him, nothing came after him that is saving. There was no grace until Christ. 2. Preach him as the ever-present Savior. Make him real. The tearful youth at Dothan when God opened his eyes, saw chariots of fire and horses of fire. Christ is as near as near can be. The words of Christ are "Christ in you." The woods are full of things that unbelievers have never seen. 3. Preach him in his power. He has power to make friends. To make his words live. To be remembered. To be obeyed. Power to save. He is the only Savior. 4. Preach him in his authority. Others preach him in his love, others talk of him as a Savior, but there is a demand laid on us to preach him as Lord. Paul said: "Believe on the Lord Jesus Christ." 5. Preach him as master of death. The grave is not reason's hour. It is Christ's hour. He alone is master of it. He alone can save us from all fear of the grave.

C. E. Book League Fund.

An excellent plan has been devised by the Christian Endeavor societies among the Disciples in California for assisting ministers in replenishing their libraries. This plan is called the Christian Endeavor Book League Fund, and is divided into two classes, in the first of which two dollars per month or twenty-four dollars per year is raised by twenty Endeavorers pledging ten cents per month. In the second class one dollar per month or twelve dollars per year is raised by ten members giving ten cents per month, or twenty giving five cents. The amounts so raised are given to the pastor as money for purchasing of books or periodicals for the equipment of his library, and for no other purpose. This is a capital plan and worthy of adoption in all sections of the country. We can think of no enterprise that would mean more to the churches than such wisely chosen additions to a minister's library as are really needed to keep him freshened and up to the level of awareness regarding the most important matters of present day Christian thought.

There is bound to be a squint in the sermon when it has one eye on the creed and the other on the cash.

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